



# MUHAMMAD THE MERCIFUL

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SHAYKH-UL-ISLAM  
DR. MUHAMMAD TAHIR-UL-QADRI

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SHAYKH-UL-ISLAM  
DR MUHAMMAD TAHIR-UL-QADRI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Compassionate, Ever-Merciful

SAYING OF GOD ﷻ

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾

[Qur'ān 21:107]

SAYING OF THE PROPHET ﷺ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بُعِثْتُ رَحْمَةً».

Abū Hurayra رَضِيَ اللَّهُ عَنْهُ reported that Allah's Messenger ﷺ said, 'I was only sent as a mercy.'

[Muslim and al-Bukhārī in *al-Adab*]




## SHAYKH-UL-ISLAM DR MUHAMMAD TAHIR-UL-QADRI

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic saints, scholars and teachers. His formal religious education was initiated in Medina at the age of 12 in Madrasa al-‘Ulūm al-Shar‘iyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad ﷺ, Abū Ayyūb al-Anṣārī رضي الله عنه. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in the pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through four teachers, to Shaykh ‘Abd al-Razzāq, the son of Sayyidunā Shaykh ‘Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. al-‘Arabī [(the author of *al-Futūḥāt al-Makkiyya*) (Damascus)] and Imam Ibn Ḥajar al-‘Asqalānī, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismā‘īl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his *thabts* (detailed list): *al-Jawāhir al-Bāhira fī al-Asānīd al-Ṭāhira* and *al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya*.

In the academic sphere, Dr Qadri received a First Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Dr Qadri began to practise law in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and completed his doctorate in Islamic

Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Dr Qadri was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Dr Qadri emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Dr Qadri has written around one thousand books, of which more than four hundred and fifty have been published, and has delivered over six thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued a historic fatwa on the vital matter of suicide bombings and terrorism carried out in the name of Islam. It is regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'ān, hadith, the opinions of the Companions , and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English and Indonesian, while translation into Arabic, Norwegian, Danish, Hindi and other major languages is also in process. Islamic Research Academy of Jamia al-Azhar Egypt wrote a detailed description of the fatwa and verified its contents as well.

Dr Qadri is also the founder and head of Minhaj-ul-Quran International (MQI), an organisation with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore, which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society, which has established more than 600 schools and colleges in Pakistan; and he is the chairman of Minhaj Welfare Foundation, an organization involved in humanitarian and social welfare activities globally.

# TRANSLITERATION KEY

ا/آ/إ	ā	ظ	ẓ
ب	b	ع	ʿ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	ū/w
س	s	ي	y/ī
ش	sh	ة	a
ص	ṣ	ء	ʾ
ض	ḍ	أ	a
ط	ṭ	إ	i

## FORMULAIC ARABIC EXPRESSIONS

- ✽ (*Subhānahū wa ta'ālā*) an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'
- ✽ (*Ṣalla-llāhu 'alayhi wa ālihī wa sallam*) an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'
- ✽ (*'Alayhis-salām*) an invocation of God's blessings and peace upon a Prophet or an angel: 'May peace be upon him'
- ✽ (*'Alayhas-salām*) an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'
- ✽ (*'Alayhimus-salām*) an invocation of God's blessings and peace upon two Prophets or two angels: 'May peace be upon both of them'
- ✽ (*'Alayhimus-salām*) an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'
- ✽ (*Raḍiya-llāhu 'anhū*) an invocation of God's pleasure with a male Companion of the Prophet: 'May God be pleased with him'
- ✽ (*Raḍiya-llāhu 'anhā*) an invocation of God's pleasure with a female Companion of the Prophet: 'May God be pleased with her'
- ✽ (*Raḍiya-llāhu 'anhumā*) an invocation of God's pleasure with two Companions of the Prophet: 'May God be pleased with both of them'
- ✽ (*Raḍiya-llāhu 'anhum*) an invocation of God's pleasure with more than two Companions of the Prophet: 'May God be pleased with them'

# CONTENTS

PART I	I
CHAPTER ONE	3
THE HOLY PROPHET ﷺ IS MERCY INCARNATE	
1.1 THERE IS NO OTHER PROPHET THAT COMES CLOSE TO THE PROPHET ﷺ IN MERCY	5
1.2 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE WORLDS	15
1.3 ALLAH HAS MADE HIM ﷺ THE PROPHET OF MERCY	16
1.4 ALLAH SENT THE PROPHET ﷺ AS MERCY	16
1.5 ALLAH MADE THE PROPHET ﷺ MERCY GIFTED TO THE WORLDS	17
1.6 THE PROPHET'S MERCY IS FROM ALLAH'S MERCY	18
1.7 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE BELIEVERS	18
1.8 ALLAH MADE THE PROPHET ﷺ CLEMENT AND COMPASSIONATE TO THE BELIEVERS	18
1.9 THE PROPHET ﷺ IS NEARER TO THE BELIEVERS THAN THEIR OWN SELVES	20
1.10 THE PROPHET ﷺ IS NEARER TO THE OTHER PROPHETS THAN THEY ARE TO THEIR RESPECTIVE COMMUNITIES	21
1.11 THE PROPHET'S QUALITY OF HUMILITY ﷺ	23
1.12 THE PROPHET ﷺ WAS NEITHER STERN NOR HARSH	24
1.13 THE PROPHET'S AVIDITY FOR THE BELIEVERS' WELFARE	26
1.14 THE PROPHET ﷺ LIGHTENED THE BURDEN UPON HIS COMMUNITY	27
1.15 ALLAH MADE THE PROPHET ﷺ A SOURCE OF PEACE AND PROTECTION FOR HUMANITY	28
1.16 THE PROPHET'S CONTINUED SUPPLICATION FOR HIS PEOPLE IN HIS WORLDLY LIFE AND AFTER HIS PASSING	29

1.17 THE FACT THAT THE PROPHET ﷺ WAS A WARNER IMPLIES MERCY	31
1.18 THE RELATIONSHIP BETWEEN THE SPLITTING OPEN OF THE PROPHET'S CHEST AND MERCY	33
1.19 THE RELATIONSHIP BETWEEN MERCY AND SUBLIME CHARACTER	34
1.20 IT IS A MERCY OF ALLAH THAT HE TOOK THE SOUL OF HIS PROPHET ﷺ BEFORE HIS PEOPLE	34
1.21 THE PROPHET'S MERCY TOWARD THE JINN	35
1.22 THE PROPHET ﷺ DID NOT INVOKE ALLAH TO DESTROY THE CONFEDERATES DURING THE BATTLE OF THE TRENCH	40
1.23 IMPORTANT POINT	41
CHAPTER TWO	43
THE HOLY PROPHET ﷺ IS MERCY TO ALL THE WORLDS	
2.1 BENEFITS EXTRACTED FROM THE QUR'ĀNIC VERSE	45
CHAPTER THREE	57
THE HOLY PROPHET ﷺ IS MERCY FOR EVERYONE IN THIS WORLD	
CHAPTER FOUR	95
THE HOLY PROPHET ﷺ IS PEACE AND PROTECTION FOR EVERY HUMAN SOUL IN THIS WORLD	
4.1 SUMMARY	109
PART II	111
CHAPTER FIVE	113
THE HOLY PROPHET'S RANK AS MERCY TO THE WORLDS AND HIS COMPASSION FOR ALL THE CREATION	
CHAPTER SIX	137
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD WOMEN	

CHAPTER SEVEN	157
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD INFANTS, YOUNG CHILDREN AND YOUTH	
CHAPTER EIGHT	183
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD THE WEAK, THE POOR AND THE INDIGENT	
CHAPTER NINE	199
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD WIDOWS AND ORPHANS	
CHAPTER TEN	209
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD SLAVES AND SERVANTS	
CHAPTER ELEVEN	221
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD THE SICK AND THE DECEASED	
CHAPTER TWELVE	249
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD THE BEDOUIN ARABS, THE IGNORANT AND THE BEGGARS	
CHAPTER THIRTEEN	257
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD DISOBEDIENT AND SINFUL	
CHAPTER FOURTEEN	271
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD THE HYPOCRITES	
CHAPTER FIFTEEN	287
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD ENEMIES, DISBELIEVERS AND IDOLATERS	
CHAPTER SIXTEEN	315
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD THE NON-MUSLIM CITIZENS AND THOSE UNDER AN AGREEMENT OF PROTECTION	

CHAPTER SEVENTEEN	327
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD ANIMALS AND BIRDS	
CHAPTER EIGHTEEN	369
THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD PLANTS AND INANIMATE OBJECTS	
BIBLIOGRAPHY	387
INDEX	399

## PART I

الْبَابُ الْأَوَّلُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ كُلُّهُ رَحْمَةٌ

CHAPTER ONE

THE HOLY PROPHET ﷺ IS MERCY  
INCARNATE

**A**LLAH ﷻ INFORMED US THAT HIS EXALTED PROPHET ﷺ IS MERCY for the worlds, compassionate and full of pity and clemency, and the one who removes the shackles and fetters that were on the previous peoples. Allah informed us that this mercy is from Him, and that the Prophet ﷺ is the epitome of lofty character, exalted to the apex of benevolence and leniency. The Prophet ﷺ was neither coarse nor harsh, and was kind and courteous toward the believers.

Allah made the Prophet's religion a religion of mercy, ease, moderation, clemency and temperance. The Prophet ﷺ is mercy; he is the Prophet of mercy; he was sent as mercy; and he is full of pity and compassion. He is mercy for the worlds and a gift from the Lord of the worlds. There are several hadiths from the noble Prophet ﷺ that prove that he was mercy and that Allah gifted him as mercy for His servants.

### 1.1 THERE IS NO OTHER PROPHET THAT COMES CLOSE TO THE PROPHET ﷺ IN MERCY

No other prophet comes close to or matches or parallels Allah's Messenger ﷺ in his mercy to humanity, and that includes mercy to the disbelievers and obstinate opponents in the world, and even those who harmed him or attempted to murder or assassinate him.

Prophet Nūḥ ﷺ supplicated against his people who did not believe in him and he beseeched their destruction. Allah ﷻ said,

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَيَّارًا ۖ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūḥ (Noah) submitted: "O my Lord! Do not leave even a single disbeliever living on earth. Surely, if You leave them (alive), they will keep leading your servants astray

*and will beget none but the most wicked and extremely disbelieving children.”<sup>1</sup>*

Allah granted Nūḥ's supplication and the people were deluged and drowned. In addition to this, Prophet Nūḥ ﷺ will declare his innocence of all the creation on the Day of Resurrection, and will ask the people to go to other Prophets ﷺ. He will ask for salvation for his self alone.

However, when it comes to the generous and compassionate Chosen Prophet ﷺ, it is the exact opposite of that. He never supplicated for an absolute destruction to befall his people; rather, he refused the offer from Allah to cast punishment on them, and he hoped that Allah would spare them so that if they do not believe, perhaps the generation after the obstinate rejecters would embrace faith.

When Allah's Messenger ﷺ departed from Taif—after its inhabitants did what they did, striking him and shedding his blessed blood—the angel Jibril ﷺ came with the angel in charge of the mountains and informed the Prophet that Allah commanded the angel of the mountains to obey him. The angel of the mountains approached the Prophet ﷺ and greeted him with peace and said, “Indeed, Allah has heard the statement of your people regarding you, and I am the angel of the mountains; your Lord sent me to you for you to order me. What do you want? If you wish, I will crush them between the Akhshabān [two mountains of Mecca].”

Allah's Messenger ﷺ said,

بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا.

No, I hope that there will appear from their progeny those who worship Allah alone and do not associate any partners with Him.<sup>2</sup> Agreed upon.

<sup>1</sup> Qur'ān 71:26–27.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bada' al-khalq* [The Beginning of Creation], Ch.: “When One of You Says *Āmīn* along with the Angels, and the Two Coincide, His Past Sins Are Forgiven,” 3:1180 §3059; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “On the Harm That the Prophet ﷺ Experienced from the Pagans and Hypocrites,” 3:1420 §1795.

The Prophet's mercy was such that he seemed to forget what his people did to him; he did not desire their destruction. Instead, he hoped that Allah would guide his enemies and opponents among the disbelievers—and his hopes were fulfilled, for the bulk of his people soon believed in him, not to mention their offspring.

Prophet Ibrāhīm ﷺ disavowed his uncle Āzar after he realized that he perished as a disbeliever. Allah ﷻ said,

﴿فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ﴾

﴿But when it became evident to him that he was an enemy of Allah, he parted with him (dissociated himself from him and never prayed for him afterwards).﴾<sup>3</sup>

According to Abū Hurayra رضي الله عنه, the Prophet ﷺ, said,

يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَرَّةٌ وَغَبَرَةٌ. فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَن لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ. فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ. فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ.

Ibrāhīm shall meet his [uncle] Āzar on the Day of Resurrection. Upon Āzar's face there shall be ignominy and dust, and Ibrāhīm will say to him, 'Did I not tell you that you should not disobey me?' He will reply, 'Today I will not disobey you.' Ibrāhīm will say, 'O my Lord! You promised me that You will not humiliate me on the day the humanity is resurrected—but what humiliation is greater than my father being farthest from Your mercy?' Allah ﷻ will say, 'I have made Paradise forbidden for the disbelievers.'<sup>4</sup>Reported by al-Bukhārī.

<sup>3</sup> Qur'ān 9:114.

<sup>4</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Aḥādīth al-anbiyā'* [The Traditions of the Prophets], Ch.: "On Allah's Statement, ﴿And Allah took Ibrāhīm as an intimate friend﴾," 3:1223 §3172.

When Ibrāhīm ﷺ finally left his people, he did not return to them, and instead he took the Levant as his abode. Although he travelled to Egypt and Hejaz, he eventually returned to the Levant where he passed away. Furthermore, Ibrāhīm's supplication for the believers was for the provision of fruits only. Allah ﷻ said,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ  
مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿And (recall) when Ibrāhīm (Abraham) prayed: "O my Lord, make it a city of peace and bless its residents who believe in Allah and the Last Day with a variety of fruits."﴾<sup>5</sup>

Then Allah informed him that He would provide for all of them, including the disbelievers, and that the latter would receive a painful torment on the Day of Resurrection:

﴿قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ  
الْمَصِيرُ﴾

﴿(Allah) said: "And as for him who disbelieves, I shall also grant him enjoyment (for) a short span of life, then (for his disbelief) I shall drive him to the torment of Hell. And that is an extremely evil destination."﴾<sup>6</sup>

And just like Prophet Nūḥ ﷺ, Ibrāhīm ﷺ will declare his innocence of all the Creation on the Day of Resurrection, and will ask the people to go to the other Prophets, until they finally reach the clement and merciful Chosen Prophet ﷺ, and he will intercede for the entire Creation, including the other Prophets. This is what is known as the Greatest Intercession (*al-Shafā'a al-'Uẓmā*).

The Prophet of mercy ﷺ also sought rain for the disbelievers of Quraysh, despite what they subjected him and his Companions ﷺ to. He did not lower his hands and abstain from supplication after

<sup>5</sup> Qur'ān 2:126.

<sup>6</sup> Ibid.

seeing them suffer—even though they were disbelievers—and he did not want the angel of the mountains to crush them between the two mountains.

The Prophet ﷺ also gave permission to Thumāma b. Uthāl to send supplies to the Quraysh after the lifting of the embargo, and this shows the Prophet's mercy and generosity even toward the disbelievers.

And just like Prophet Nūḥ and Ibrāhīm, Prophet Mūsā declared his disavowal of the Children of Israel even though they were his own people in this life, and he would declare his renunciation of them again in the Next and judge them as corrupt. Allah said about Mūsā's disowning of his people,

﴿قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ  
الْفَاسِقِينَ﴾ ٥ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ٦

﴿(Mūsā [Moses]) submitted: "My Lord! I have no control (over anyone) except for myself and my brother (Hārūn [Aaron]). So put us apart from (these) wicked people (by Your command)." (The Lord) said: "So this (land) is forbidden to these (rebels) for forty years."﴾<sup>7</sup>

But when it comes to the Chosen Prophet of mercy ﷺ, who is clement and compassionate to the creation, it is the exact opposite of that. He never left his people or a single individual among them. There are many hadith reports in which the Prophet is recorded as saying, "My community, my community," and even the disbelievers are included among them. Out of his keenness for their salvation, had the Prophet known that Allah would forgive them, he would have ramped up seeking forgiveness for them.

Ibn 'Abbās and Ibn 'Umar reported in the story of the Prophet's prayer for the chief of the hypocrites, 'Abd Allāh b. Ubayy b. Salūl, that the Prophet ﷺ said to 'Umar, "I was given a choice and I choose. It was said to me,

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ

<sup>7</sup> Ibid., 5:25-26.

اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الْفَاسِقِينَ ﴿٨﴾

Whether or not you seek forgiveness for these (wicked and arrogant hypocrites who dare scoff at Your Eminence), if you implore forgiveness for them seventy times (out of your natural compassion and your benevolent practice of forgiving and forbearing), even then Allah will not forgive them at all because they have rejected Allah and His Messenger (blessings and peace be upon him) and Allah does not guide the rebels. <sup>8</sup>

If I knew that he would be forgiven if I increased upon seventy times, I would have increased [my seeking of his forgiveness].”<sup>9</sup>

Reported by al-Bukhārī.

As for Prophet ‘Īsā عليه السلام, he was worshipped besides Allah and both he and his mother were taken as gods besides Allah and the Christians falsely claim that he ordered them to do that. Allah ﷻ said,

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي آلِهَتَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

And when Allah will say: “O ‘Īsā, the son of Maryam (Jesus, the son of Mary)! Did you ask the people to take

<sup>8</sup> Ibid., 9:80.

<sup>9</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Offensiveness of Prayers and Supplications of Forgiveness for the Hypocrites,” 1:459 §1300.

*you and your mother as two gods besides Allah?" He will submit: "Glory be to You! It is not (justified) for me to say such a thing as I have no right to say. Had I said it, You would surely have known it. You know every such (thing) that is in my heart, but I do not know those (things) which are in Your knowledge. Indeed, it is only You Who know well all that is unseen. I said to them nothing except (that) which You ordered me to say: Worship (only) Allah, Who is my Lord and your Lord (too). And I kept a vigilant watch over (their beliefs and actions) so long as I was amongst them. But when You lifted me up, then You alone watched over their (affairs), and You are a Witness to everything." 10*

This is why Prophet 'Isā ﷺ cursed his folk from the Children of Israel, as Allah ﷻ said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ﴾

﴿Those amongst the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Isā, the son of Maryam (Jesus, the son of Mary). 11

Likewise, Prophet 'Isā ﷺ will declare his disowning of his people on the Day of Resurrection.

But as for our Chosen Prophet of mercy ﷺ, he never cursed his community, supplicated against them, or disavowed or renounced them. He was the exact opposite of that. He used to supplicate for them and leave the matter of his own self to his Lord, Most High. Allah will make him pleased with his people and will not disappoint him.

According to 'Abd Allāh b. 'Amr ؓ, the Prophet ﷺ recited Allah's words about Ibrāhīm,

<sup>10</sup> Qur'ān 5:116-117.

<sup>11</sup> Ibid., 5:78.

﴿رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>12</sup>

And Allah's words about 'Isā عليه السلام,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>13</sup>

Then Prophet Muhammad ﷺ raised his hand and wept, saying,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah! My community, my community!

So Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ: مَا يُبْكِيكَ؟

O Jibrīl! Go to Muhammad and ask him—and your Lord knows best: 'What causes you to weep?

So Jibrīl ﷺ went to the Prophet ﷺ and asked him, and the Prophet ﷺ told Jibrīl what he asked—and he knew better—and then Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسْؤُوكَ.

O Jibrīl! Go to Muhammad and say, "I shall make you pleased with regard to your community and I shall not disappoint you."<sup>14</sup>

<sup>12</sup> Ibid., 14:36.

<sup>13</sup> Ibid., 5:118.

<sup>14</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "On the

Reported by Muslim.

According to Abū Hurayra رضي الله عنه,

قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا  
بُعِثْتُ رَحْمَةً.

Someone said, “O Allah’s Messenger ﷺ! Invoke a curse upon the pagans,” but the Prophet ﷺ replied, “I was not sent as a curser; I was only sent as mercy.”<sup>15</sup>

Reported by Muslim.

Indeed, the Prophet ﷺ used to pray for his people who subjected him to harm and shed his blessed blood, broke his molar and wanted to kill him. He asked Allah to pardon them and have clemency toward them. He said during the battle of Uḥud,

اللَّهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

O Allah! Forgive my people, for they know not.<sup>16</sup> Agreed upon.

Here are two hadith reports about the Greatest Intercession.

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Prophet’s Supplication for His Nation ﷺ,” 1:191 §202.

<sup>15</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya’lā in *al-Musnad*, 11:35 §6174; •Abū Nu’aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu’ab al-īmān*, 2:144 §1403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 3:202.

<sup>16</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā’* [On the Prophets], Ch.: “The Hadith About the Cave,” 3:1282 §3290; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On the Battle of Uḥud,” 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: “Patience with Affliction,” 2:1335 §4025; •Abū Ya’lā in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

Abū Hurayra رضي الله عنه said: Once someone brought some meat to the Prophet ﷺ and he was given the shank ... [until the final part where the Prophet ﷺ said:]

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: ائْتُوا آدَمَ. فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: يَا آدَمُ. . .  
 اشفع لنا إلى ربك. ألا ترى إلى ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟  
 فَيَقُولُ آدَمُ: ... نفسي، نفسي. اذهبوا إلى غيري. اذهبوا إلى نوح. فَيَأْتُونَ  
 نُوحًا، فَيَقُولُونَ: ... اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى  
 ما قد بلغنا؟ فَيَقُولُ هُتَمُ: ... نفسي، نفسي. اذهبوا إلى إبراهيم. فَيَأْتُونَ  
 إِبْرَاهِيمَ، فَيَقُولُونَ: اشفع لنا إلى ربك، ... فَيَقُولُ: ... نفسي، نفسي.  
 اذهبوا إلى غيري. اذهبوا إلى موسى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى،  
 ... اشفع لنا إلى ربك، ... فَيَقُولُ لَهُمْ مُوسَى: ... نفسي، نفسي. اذهبوا  
 إِلَى عِيسَى. فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: اشفع لنا إلى ربك، ... فَيَقُولُ لَهُمْ  
 عِيسَى: ... نفسي، نفسي. اذهبوا إلى غيري. اذهبوا إلى مُحَمَّدٍ. فَيَأْتُونِي،  
 فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ، وَخَاتَمُ الْأَنْبِيَاءِ، وَغَفَرَ اللَّهُ لَكَ، مَا  
 تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشفع لنا إلى ربك. ... ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارفع  
 رَأْسَكَ، سَلْ تُعْطَهُ، اشفع تُشَفِّعَ.

So the people will say to each other, "Let's go to Ādam." They will go to Ādam and say, "O Ādam! Intercede for us with your Lord! Do you not see the condition we are in? Do you not see what has happened to us?" Ādam will say, "My self, my self! Go to someone else besides me; go to Nūḥ." And so they will go to Nūḥ and say, "[O Nūḥ!] Intercede for us with your Lord! Do you not see the condition we are in? Do you not see what has happened to us?" Nūḥ will say to them, "My self, my self! Go to Ibrāhīm ﷺ." And so they will go to Ibrāhīm and say, "[O Ibrāhīm!] Intercede for us with

your Lord,” but he will say, “My self, my self! Go to someone else besides me. Go to Mūsā.” And so they will go to Mūsā and say, “O Mūsā! Intercede for us with your Lord,” but Mūsā will say to them, “My self, my self! Go to ‘Īsā ﷺ.” And so they will go to ‘Īsā and say, “O ‘Īsā! Intercede for us with your Lord,” but he will say to them, “My self, my self! Go to someone else besides me. Go to Muhammad ﷺ.” And so they will come to me and say, “O Muhammad! You are Allah’s Messenger and the Seal of the Prophets. Allah has forgiven, for your sake, all the earlier and later sins of all the people of your Ummah; intercede for us with your Lord... .” Then it will be said, “O Muhammad! Raise your head. Ask and you shall be given; intercede and your intercession shall be accepted....”<sup>17</sup>

Agreed upon.

According to Anas رضي الله عنه, the Prophet ﷺ said,

فَيَأْتُونَ عِيسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونِي،  
فَأَقُولُ: أَنَا لَهَا.

And they will go to ‘Īsā and he will say, ‘I am not for it; however, go to Muhammad.’ And so they will come to me and I will say, ‘I am for it.’<sup>18</sup>

Agreed upon.

## 1.2 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE WORLDS

Allah ﷻ is the most merciful of those who show mercy. His mercy

<sup>17</sup> Ibid., Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On Sūrat al-Isrā’: *‘The progeny of those carried with Nūḥ’*,” 4:1745–1746 §4435; •Muslim in *al-Shāḥih*: Bk.: *al-Īmān* [The Faith], Ch.: “The Inhabitant of Paradise with the Lowest Rank,” 1:180–185 §§193–194.

<sup>18</sup> Ibid., Bk.: *al-Tawḥīd* [The Divine Unity], Ch.: “Allah’s Speech to the Prophets and Others on the Day of Judgment,” 6:2727 §7072; •Muslim in *al-Shāḥih*: Bk.: *al-Īmān* [The Faith], Ch.: “,” 1:183 §193.

precedes His wrath. One aspect of the divine mercy is that Allah ﷻ made His venerable and Chosen Prophet ﷺ Mercy for the worlds. The other Messengers, on the other hand, were exclusively raised for their respective peoples. Allah ﷻ said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾<sup>19</sup>

### 1.3 ALLAH HAS MADE HIM ﷺ THE PROPHET OF MERCY

Another manifestation of Allah's mercy upon His servants is that He made His Exalted Prophet a Prophet of Mercy, and He sent him to the entire Creation. According to Abū Mūsā al-Ash'arī رضي الله عنه, "Allah's Messenger ﷺ used to give himself many names for us. He would say,

أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ.

I am Muhammad, Ahmad, al-Muqaffi [the Last], al-Hāshir [the collector with whose compliance the people will be collected on the day of Resurrection], the Prophet of Repentance and the Prophet of Mercy.<sup>20</sup>

Reported by Muslim.

### 1.4 ALLAH SENT THE PROPHET ﷺ AS MERCY

Just as he is the Prophet of Mercy, the Prophet ﷺ was also sent as mercy for the worlds. Abū Hurayra رضي الله عنه reported,

قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

Someone said, 'O Allah's Messenger! Invoke a curse upon the pagans,' but the Prophet ﷺ replied, 'I was not sent as a

<sup>19</sup> Qur'ān 21:107.

<sup>20</sup> Set forth by Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "On the Prophet's Names ﷺ," 4:1828 §2355.

curser; I was only sent as mercy.<sup>21</sup>

Salmān رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّمَا بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ.

He only sent me as mercy for the worlds.<sup>22</sup>

Reported by Aḥmad, Abū Dāwūd, and al-Ṭabarānī, with an excellent chain of transmission. The source of this hadith is found in the collections of al-Bukhārī and Muslim with another route of transmission.

## 1.5 ALLAH MADE THE PROPHET ﷺ MERCY GIFTED TO THE WORLDS

Allah's Messenger ﷺ said about himself that he is mercy from Allah gifted to the whole world. Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

يَا أَيُّهَا النَّاسُ، إِنِّي أَنَا رَحْمَةٌ مُّهْدَاةٌ.

O people! Indeed, I am mercy gifted (to the worlds).<sup>23</sup>

<sup>21</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "The Prohibition of Invoking Curses Against Creatures and Other Things," 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya'lā in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-ta'rīf*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 3:202.

<sup>22</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:268, 437 §§22361, 23757; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "The Prohibition of Maligning the Companions of the Messenger of Allāh ﷺ," 4:215 §4659; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 8:196 §7803; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:4 §1; •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:181 §3583; •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:415; •al-Haythamī in *Majma' al-zawā'id*, 5:69; •al-Suyūfī in *al-Durr al-manthūr*, 5:688.

<sup>23</sup> Set forth by •al-Dārimī in the introduction of *al-Sunan*, section, "How the Prophet's Affair Was in the Beginning ﷺ," 1:21 §10; •Ibn Abī Shayba in *Muṣannaf*, 6:325 §31782; •al-Ḥākim in *al-Mustadrak*, 1:91 §100; •al-Qudā'i

According to al-Hākim and Dhahabī it is an authentic tradition; it is also reported by al-Bazzār and al-Ṭabarānī.

## 1.6 THE PROPHET'S MERCY IS FROM ALLAH'S MERCY

The mercy that Allah honoured His Prophet ﷺ with is not acquired. Nor was it obtainable by Allah's Messenger through acts of spiritual vigour and effort. It was solely bestowed by Allah ﷻ and made an innate trait in the Prophet ﷺ from the day of his creation. Allah ﷻ said,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them!﴾<sup>24</sup>

## 1.7 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE BELIEVERS

If the Exalted Prophet ﷺ is mercy for the worlds, which include humanity, and if he was sent as mercy and sent with mercy, how is he with his community? Allah ﷻ and His compassionate Messenger both mentioned that he is mercy to his people. Allah ﷻ said,

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ﴾

﴿And amongst these (hypocrites) are also those who hurt (the Esteemed) Messenger (blessings and peace be upon him) and say: "He is only an ear (believes everything he hears)." Say: "He is all ears to what is good for you; he believes in Allah and has faith in (what) the believers (say) and is mercy

in *Musnad al-Shihāb*, 2:189-190 §1160-1161; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 3:223 §2981 and in *al-Mu'jam al-ṣaghīr*, 1:168 §264; •al-Bayhaqī in *Shu'ab al-īmān*, 2:143-144 §§1402, 1404, 1445; •al-Haythamī in *Majma' al-zawā'id*, 8:257.

<sup>24</sup> Qur'an 3:159.

for those of you who have embraced faith.”<sup>25</sup>

### 1.8 ALLAH MADE THE PROPHET ﷺ CLEMENT AND COMPASSIONATE TO THE BELIEVERS

Allah ﷻ also made the Prophet ﷺ full of compassion for the believers. The word for merciful, *raḥīm*, is on the morphological pattern [*wazn*] of *faʿīl*, which is hyperbolic and indicative of his immense compassion for his people. Furthermore, Allah ascribed to him ﷺ another description, that of *raʿūf*, which indicates the epitome of clemency and kindness. This is why Allah named the Prophet both clement and merciful (*Raʿūf and Raḥīm*).

Allah ﷻ said,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>26</sup>

If Allah's Messenger ﷺ is mercy to the worlds, he is mercy to his community *a fortiori*. Nay, in addition to being mercy for his community, he is clement and compassionate toward it as well. There is no mercy that surpasses this and there is no objective beyond it. This is how the Prophet ﷺ was recognized among his Companions ﷺ.

Mālik b. al-Huwayrith ﷺ said,

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً،  
وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَقِيقًا.

We were a group of youth of similar ages and we all went to

<sup>25</sup> Ibid., 9:61.

<sup>26</sup> Ibid., 9:128.

Allah's Messenger and stayed with him for twenty nights.  
 Allah's Messenger was compassionate and gentle.<sup>27</sup>

Agreed upon and this is the wording of Muslim.

### 1.9 THE PROPHET ﷺ IS NEARER TO THE BELIEVERS THAN THEIR OWN SELVES

Another example of the Prophet's immense mercy for his people is the fact that he is nearer to the believers than their own selves, and that his wives, in their rank and honour, are like the believers' mothers. Allah ﷻ said,

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

*«This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers.»*<sup>28</sup>

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ.

I am nearer to the believers than their own selves.<sup>29</sup>

Agreed upon.

Jābir رضي الله عنه described the Prophet's discourse and reported that he would say,

أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ.

<sup>27</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "On the Adhān for the Traveler if There is a Congregation," 1:226 §605; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Masājid* [The Mosques], Ch.: "Who has More Right to the Imamate," 1:564 §674.

<sup>28</sup> Qur'ān 33:6.

<sup>29</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Kafāla* [The Guarantees], Ch.: "On Debt," 2:805 §2176; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā'id* [The Estate Division], Ch.: "Whoever Leaves Behind Wealth then it is For His Heirs," 3:1237 §1619.

I am nearer to each believer than his own self.<sup>30</sup>

Reported by Muslim.

The Prophet's position as a protector and patron is not simply reserved for the believers in this life. It is continuous in this life and the Next as well. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

There is not a single believer save that I am nearer to him in this life and in the Next.<sup>31</sup>

Agreed upon and this the wording of al-Bukhārī.

Now, if the Prophet ﷺ is nearer to the believers than their own selves in this life and the Next, how then will his mercy, clemency, kindness, concern and compassion be for them?

<sup>30</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Shortening the Prayer and the Sermon," 2:592 §867; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:310 §14373; •al-Nasā'ī in *al-Sunan*: Bk.: *Ṣalā al-īdayn* [The Two Eid Prayers], Ch.: "On How the Sermon is Given," 3:188 §1578, also in *al-Sunan al-kubrā*, 1:550 §1786; •Ibn Mājah in the introduction to *al-Sunan*, Section, "Abstinence from Blameworthy Innovation and Argumentation," 1:17 §45; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:186 §10; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 3:160 §9418, and in *al-Mu'jam al-kabīr*, 3:100 §8531; •Abū Ya'lā in *al-Musnad*, 4:85, 90 §§2111, 2119; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:206 §5544.

<sup>31</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istiqrāḍ wa adā' al-duyūn wa al-ḥijr wa al-taflīs* [The Loans, Repayment of Debts, Rent, and Bankruptcy], Ch.: "Prayer Over One Who Leaves a Debt Behind," 2:845 §2269, and in Bk.: *al-Tafsīr* [The Qur'ānic Exegesis], Ch.: "﴿The Prophet is closer to the believers than their own selves﴾," 4:1795 §4503; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā'id* [The Inheritance], Ch.: "Whoever Leaves Behind Wealth Then it is For His Heirs," 3:1238 §1619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8399; •Abd al-Razzāq in *al-Muṣannaḥ*, 8:291 §15261; •Abū 'Awāna in *al-Musnad*, 3:445 §5630; •al-Bayhaqī in *al-Sunan al-kubrā*, 6:238 §12148; •Ibn Kathīr in *Tafsīr al-Qur'an al-ʿAzīm*, 3:469.

# 1.10 THE PROPHET ﷺ IS NEARER TO THE OTHER PROPHETS THAN THEY ARE TO THEIR RESPECTIVE COMMUNITIES

In addition to being nearer to the believers than their own selves, Allah ﷻ has made him worthier of the past Prophets ﷺ than they are to their respective people. What can be said of someone who is even worthier of the other Prophets? The accounts of the most famous of the Prophets—Ibrāhīm, followed by Mūsā and ‘Isā—are given here.

Allah ﷻ said,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِّلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾

«Certainly, the nearest of the people to Ibrāhīm (Abraham), (and the most deserving) are those who have followed him (in his Dīn [Religion]). And (they) are no other than this Messenger (blessings and peace be upon him) and those who have believed (in him). And Allah is the Helper of the believers.»<sup>32</sup>

Ibn ‘Abbās ؓ said,

لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ. فَقَالُوا: هَذَا الْيَوْمَ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ. ثُمَّ أَمَرَ بِصَوْمِهِ.

وَفِي رِوَايَةٍ: أَنَا أَوْلَى بِمُوسَى مِنْهُمْ.

The Prophet ﷺ came to Medina and found the Jews fasting on the day of ‘Āshūrā’. When he asked them concerning this,

<sup>32</sup> Qur’ān 3:68.

they replied, 'It is the day on which Allah drowned Pharaoh and saved Mūsā, so we fast this day out of glorification of Allah ﷻ.' The Prophet ﷺ said, 'We have more right and are nearer to Mūsā than you.' Then the Prophet ﷺ enjoined the people to observe fast on that day.

In another narration of this incident, the Prophet ﷺ said, "I am nearer to Mūsā than they are."<sup>33</sup>

Agreed upon.

Abū Hurayra رضى الله عنه reported that Allah's Messenger ﷺ said,

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ.

I am nearer to 'Īsā b. Maryam in this life and the Next.<sup>34</sup>

Agreed upon and this is the wording of al-Bukhārī.

## 1.11 THE PROPHET'S QUALITY OF HUMILITY ﷺ

Allah ﷻ described His noble Messenger ﷺ as being compassionate and full of pity and mercy to the worlds. Despite that, Allah ﷻ ordered the Prophet to be humble toward the believers, and that was manifested clearly in the Prophet's interactions with others. Allah ﷻ said,

﴿وَلَقَدْ ءَاتَيْنَكَ سَبْعًا مِّنَ الْمَتَانِ وَالْقُرْءَانَ الْعَظِيمَ﴾ لَا تَمُدَّنَّ عَيْنَيْكَ

إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ

لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا الْتَذِيرُ الْمُبِينُ ﴿٨٩﴾

<sup>33</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Manāqib al-anṣār* [On the Exemplary Virtues of the Anṣār], Ch.: "The Jews' Visit to the Prophet ﷺ When He Arrived in Medina," 3:1244 §3215; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṣiyyām* [The Fasting], Ch.: "Fasting on the Day of 'Āshūrā," 2:795 §§1130.

<sup>34</sup> Ibid., Bk.: *Aḥādīth al-anbiyā'* [The Narrations of the Prophets], Ch.: "On Allah's Statement, ﴿Mention in the Book, Maryam when she withdrew from her family﴾," 3:1270 §3259; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Virtues of 'Īsā b. Maryam رضى الله عنه," 4:1837 §2365.

﴿And surely We have bestowed upon you the seven oft-recited Verses (i.e., Chapter al-Fātiḥā) and the Glorious Qur'ān. Do not even lift your eyes towards the things with which We have benefitted the disbelievers for their (few days') luxury, nor grieve over their (turning away from the straight path), and keep your wings (of affection and care) lowered over the believers (to make them feel contented and cared for). And say: "Indeed, I am (now) the open and clear Warner (of Allah's torment).﴾<sup>35</sup>

Allah ﷻ also said,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

﴿And, (O Esteemed Beloved,) warn your close relatives (of Our torment). And extend your (merciful, kind and supporting) hand to those believers who follow you.﴾<sup>36</sup>

The latter two verses are similar to the former set of verses: they explain that the Prophet ﷺ is mercy, but they also add the additional quality of being a warner (*nadhīr*). To be a warner implies that there is mercy, for were it not for the presence of mercy, he would not have warned his people.

### 1.12 THE PROPHET ﷺ WAS NEITHER STERN NOR HARSH

Allah ﷻ informed us that His Exalted Prophet was neither stern nor hard-hearted. Had he been either, the people would have fled from his presence. The noble description is found in the early Scriptures that describe the Prophet ﷺ. The lofty rank of this description can be appreciated if we come to know the state of the people to whom the Prophet ﷺ was sent and to whom he delivered his address.

Allah ﷻ said,

<sup>35</sup> Qur'ān 15:87-89.

<sup>36</sup> Ibid., 26:214-215.

﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters.﴾<sup>37</sup>

This is Allah informing us of the mercy of His Beloved and Intimate Friend ﷺ and his noble character and immense humility and mercy.

‘Abd Allāh b. ‘Amr ؓ was once asked about the description of the Prophet in the Torah. He said,

أَجَلُ وَاللَّهِ، إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾، وَحِرْزًا لِلْأُمِّيِّينَ. أَنْتَ عَبْدِي وَرَسُولِي. سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ وَلَا سَخَابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ. وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعُجَاءَ بَأَنْ يَقُولُوا «لَا إِلَهَ إِلَّا اللَّهُ» وَيَفْتَحَ بِهَا أَعْيُنًا عُمِيًّا وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا.

Yes. By Allah, he is described in the Torah with some of his attributes mentioned in the Qur’ān, ﴿O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter)﴾ [Q:33:45], and a protection for the unlettered. You are My slave and Messenger. I have named you *al-Mutawakkal* [the trustworthy one] who is neither bilious nor callous, nor loud in the markets. He does not react to a wrong action with a wrong action; rather he pardons and forgives. Allah will not

<sup>37</sup> Ibid., 3:159.

take him back to Himself until He has made through him the crooked community straight so that they say, "There is no God but Allah," and with that they will open blind eyes, deaf ears and covered (polluted) hearts.<sup>38</sup>

### 1.13 THE PROPHET'S AVIDITY FOR THE BELIEVERS' WELFARE

Another example of the Prophet's mercy—especially for the believers—is his keenness for their welfare, his traumatic grief when one of them is met with a tribulation, his pity for them, and his avidity for their guidance and salvation and deliverance from what they dread. So much was his keenness for others that Allah would console him and instruct him that he should not bring harm to his blessed self or die out of grief and worry for them. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>39</sup>

<sup>38</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyūʿ* [The Transactions], Ch.: "The Prohibition of Being Loud and Boisterous in the Marketplace," 2:747 §2018, and in Bk.: *al-Tafsīr* [The Qurʾānic Exegesis], Ch.: "On the Verse «Certainly We have sent you as a witness, a giver of glad tidings, and a warner»,» 4:1831 §4558, and in •*al-Adab al-mufrad*, 95 §246; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:174 §6622; •al-Dārimī in *al-Sunan*, 1:16 §6; •Abū Nuʿaym in *Hilya al-Awliyāʾ*, 5:387; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:360–362; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:45 §13079, and in •*Shuʿab al-īmān*, 2:137 §1410, and in •*al-Itiqād*, 1:256; •al-Maqdisī in *al-Aḥādīth al-mukhtāra*, 9:460 §435; •al-Ṭabarī in *Jāmiʿ al-bayān*, 9:83; •Ibn Kathīr in *Tafsīr al-Qurʾān al-ʿAzīm*, 2:254.

<sup>39</sup> Qurʾān 9:128.

Allah ﷻ also said,

﴿فَلَعَلَّكَ بَدِيعٌ نَفْسِكَ عَلَىٰ عَاقِبِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

﴿(O Venerable Beloved!) Will you put your (dear) life at stake with the traumatic grief for them if they do not put faith in this Word (of Allah)?﴾.<sup>40</sup>

Allah ﷻ also said,

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

﴿Let not your soul waste away in grief for them. Surely, Allah is Best Aware of whatever they do.﴾<sup>41</sup>

And,

﴿وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾

﴿And, (O Esteemed Beloved,) do not grieve (over what they say), nor (undergo) distress at the deceitful and treacherous activities which they are carrying out.﴾<sup>42</sup>

All these verses point to the Prophet's vast mercy, for were it not for his mercy, he would not have suffered the grief that he suffered.

#### 1.14 THE PROPHET ﷺ LIGHTENED THE BURDEN UPON HIS COMMUNITY

Another manifestation of the Prophet's mercy is the fact that he removed the burdens that were upon his people and the other communities to whom he addressed with his message. Allah ﷻ said,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ

<sup>40</sup> Ibid., 18:6.

<sup>41</sup> Ibid., 35:8.

<sup>42</sup> Ibid., 27:70.

الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي  
كَانَتْ عَلَيْهِمْ ﴿٤٣﴾

﴿(They are the people) who follow the Messenger, the Prophet (titled as) al-Ummī (who imparts to the people from Allah the news of the unseen and knowledge and secrets of socio-economic disciplines of life without himself being taught by any human in the world); whose (eminent attributes and exquisite powers) these people find written in the Torah and the Injīl (Gospel); who enjoins on them virtues and forbids them vices, declares wholesome things lawful and impure ones unlawful for them and removes from them their heavy burdens and yokes (i.e., shackles) weighing upon them (due to their acts of disobedience and blesses them with freedom).﴾<sup>43</sup>

It eminently clears the difference between the Prophet's actions and legislations and the state of the previous nations. The removal of shackles includes: cancellation of the punishment of death for the person if the victim's heirs agree to accept blood-money; prayer in any clean location; the sufficiency of repentance and remorse; the legality of dry-ablution when water is not available or is difficult to use; removal of the punishment [in the grave] for one who does not safeguard himself from urine dropping on his clothing or skin (it being sufficient to wash the affected location with water); the removal of sin from one who errs or forgets or is coerced; the dispensation [for husband and close male relatives] to mix with menstruating women; and many other things that were considered unlawful among the previous communities.

### 1.15 ALLAH MADE THE PROPHET ﷺ A SOURCE OF PEACE AND PROTECTION FOR HUMANITY

Allah ﷻ made His venerable Prophet ﷺ a source of peace and protection for humanity, protecting them from the punishment and

<sup>43</sup> Ibid., 7:157.

destruction that befell the previous nations. When the previous nations were destroyed, their entire populations perished as a result of their Prophets' supplications against them, or as a result of their own denial of the Prophets. When the final Prophet ﷺ was sent, this type of far-reaching punishment was erased.

Allah ﷻ said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ﴾

﴿يَسْتَغْفِرُونَ﴾

﴿And, (in truth, the matter is that) it is not Allah's Glory to torment them, whilst you (O Venerable Beloved) are also (present) amongst them. Nor would Allah torment them whilst they are engaged in supplicating Him for forgiveness.﴾<sup>44</sup>

This verse was revealed when Abū Jahl said,

﴿اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ

السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ﴾

﴿“O Allah! If this (Qur'ān) is really the truth from Your side, then rain down upon us stones from the sky (for disobeying it), or seize us with some grievous torment.”﴾<sup>45</sup>

So Allah ﷻ has given them two sources of security: the presence of Allah's Messenger ﷺ and the act of seeking forgiveness.

<sup>44</sup> Ibid., 8:33.

<sup>45</sup> Ibid., 8:32.

This has been mentioned in the agreed upon hadith reported by Anas b. Mālik رضي الله عنه. [Set forth by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tafsīr* [The Qur'ānic Exegesis], Ch.: “*Sūra al-Anfāl*, Verse ﴿And [remember] when they said, O Allah! If this is really the truth from You...﴾,” 4:1704-1705 §4371§4372; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn* [The Traits of the Hypocrites], Ch.: “On Allah's Statement, ﴿Allah was not about to punish them while you were in their midst﴾,” 4:2154 §2796.]

## 1.16 THE PROPHET'S CONTINUED SUPPLICATION FOR HIS PEOPLE IN HIS WORLDLY LIFE AND AFTER HIS PASSING

It is not known of any other Messenger who supplicated for his people as much as the final Messenger of Allah ﷺ did for his community. His prayers for them would sometimes involve weeping—this is yet another proof of the Prophet's avidity and mercy for the *Umma*. The revealed texts that speak about the Prophet's prayers for his people are too many to enumerate.

Allah's Messenger ﷺ prayed for this community that it gains forgiveness, mercy, victory, firmness, and protection from destruction, whether through drowning or famine or takeover by disbelievers.

In addition to his prayers for his people, the Prophet ﷺ also pardoned the pagans who forayed him during the battle of Uḥud. He said,

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

O Allah! Forgive my people, for they know not.<sup>46</sup>

On one occasion,

قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

A man said, "O Allah's Messenger! Invoke a curse upon the pagans," but the Prophet ﷺ replied, "I was not sent as a curser; I was only sent as mercy."<sup>47</sup>

<sup>46</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: "The Hadith About the Cave," 3:1282 §3290; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On the Battle of Uḥud," 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: "Patience with Affliction," 2:1335 §4025; •Abū Ya'lā in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

<sup>47</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "The Prohibition of Invoking Curses Against Creatures and Other Things," 4:2006 §2599; •al-Bukhārī in

In fact, Allah's Messenger ﷺ would pray for their guidance. He would pray,

اللَّهُمَّ، اهْدِ دَوْسًا وَأَتِ بِهِمْ.

"O Allah! Guide [the tribe of] Daws and bring them [to the straight path]!"<sup>48</sup> Reported by Muslim.

Allah ﷻ made the life of His noble Prophet altruistic and merciful for his community. Their deeds are presented to him; if he finds good, he praises Allah ﷻ, and if he finds other than that, he seeks forgiveness for them.

### 1.17 THE FACT THAT THE PROPHET ﷺ WAS A WARNER IMPLIES MERCY

When someone warns his folk of something, especially if it is an impending disaster, his motivation for warning them is his keenness and concern for them and his mercy and pity toward them, lest they suffer affliction. If someone did not care what happens to a people, he would not warn them.

Since Allah's Messenger ﷺ was a Messenger sent to entire humanity, and since he is Mercy to the worlds and is compassionate and kind to the believers, he is also a warner and a bringer of glad tidings to all of humanity as well. The Prophet's message was not only for his people among Quraysh, or the Arabs, to the exclusion of others. His mercy, softness, kindness, gentleness, clemency and selflessness pursued welfare all over the globe.

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*al-Adab al-mufrad*, 119 §321; •Abū Ya'la in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 3:202.

<sup>48</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts," 3:1073 §2779; •Muslim in *al-Shaḥīḥ*: Bk.: *Faḍā'il al-ṣaḥāba* [The Virtues of the Companions], Ch.: "From the Virtues of Ghifār, Aslam, Juhayna, Ashja', Muzina, Daws, and Tay'," 4:1957 §2524; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 8:326 §8219; and in *Musnad al-Shāmiyyīn*, 4:296 §3352.

Allah ﷻ said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿And, (O Esteemed Prophet,) We have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind.﴾<sup>49</sup>

And He said,

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the Book! Indeed, Our (Last) Prophet has come to you (at the juncture) when (the chain of) Messengers' succession is breaking off, and he expounds to you (Our commands and injunctions) with ample clarity, (because) you may (by way of excuse) say: "There has come to us no Bearer of good news or a Warner." (Now this excuse of yours has also lost ground because) undoubtedly, (the Final) Bearer of glad tidings and Warner has come to you.﴾<sup>50</sup>

He also said,

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُّنِيرًا﴾

﴿O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter), and (as) an Inviter towards Allah by His command and as a Sun spreading Light.﴾<sup>51</sup>

Notice how Allah described the Prophet ﷺ as a luminous lamp and

<sup>49</sup> Qur'ān 34:28.

<sup>50</sup> Ibid., 5:19.

<sup>51</sup> Ibid., 33:45-46.

not a burning lamp—as the sun is described. This is because of his mercy to the Creation. Had he been described as a burning lamp, there would have been less benefit and more harm; however, Allah ﷻ chose for His Prophet a description that applies to the sun (that he is a lamp), and one that applies to the moon (that he is luminous)—and this is for the benefit of the Creation and mercy for them.

Allah has made the Prophet ﷺ a bearer of glad tidings and a warner for all the communities on earth. Whoever obeys him receives the glad tidings of Paradise, mercy and forgiveness, and whoever disobeys him is warned of Allah's punishment, chastisement and Hellfire. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا. فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ  
جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا. فَجَعَلَ يَنْزِعُهُنَّ  
وَيَعْلِبْنَهُ، فَيَقْتَحِمْنَ فِيهَا. فَأَنَا أَخْذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقَحَّمُونَ  
فِيهَا.

My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects, started falling into the fire. The man tried (his best) to prevent them (from falling into the fire) but they overpowered him and rushed into the fire. Similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.<sup>52</sup>  
Reported by al-Bukhārī.

Abū Mūsā al-Ash'arī رضي الله عنه reported that Allah's Messenger ﷺ said,

مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: رَأَيْتُ الْجَيْشَ بِعَيْنِي،  
وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءُ، النَّجَاءُ. فَأَطَاعَتْهُ طَائِفَةٌ فَأَذَلَّ جُؤا عَلَى  
مَهْلِهِمْ فَنَجَّوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَا حَهُمْ.

<sup>52</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "Eschewing Disobedience," 5:2379 §6118.

I and the message with which Allah has entrusted me are like a man who goes to a people and says, 'I saw an army with my own eyes, and I am a plain warner to you—save yourselves, save yourselves!' So a group of people obey him and escape by night, and are thus saved, while another group belies him and remains in their place, and is thus overrun by the army.<sup>53</sup> Agreed upon.

### 1.18 THE RELATIONSHIP BETWEEN THE SPLITTING OPEN OF THE PROPHET'S CHEST AND MERCY

The incident in which Jibrīl ﷺ split open the Prophet's chest is considered mass-transmitted—whether it refers to the splitting that took place when he was young, or during his youth, or during the night of the miraculous ascension and night journey. This incident is recorded in the two authentic collections of al-Bukhārī, Muslim and others. In each narration, Jibrīl takes a spot or a clot from the heart of Allah's Messenger ﷺ and washes his blessed heart with the water of Zamzam and fills it with faith and wisdom. And since every event reflects outward, this incident is reflected in the Prophet's mercy and kindness toward the creation. This is especially true if we consider the second instance when this splitting occurred. The second time it occurred, his heart was filled with mercy, and so he became an embodiment of mercy to the creation—to young and old, to the ignorant and coarse, to humans and animals and to the righteous and the wicked.

### 1.19 THE RELATIONSHIP BETWEEN MERCY AND SUBLIME CHARACTER

Allah's Messenger ﷺ gathered between mercy and sublime character. This is manifested in the Prophet's life and it is extremely difficult to differentiate between the two. The fact that there exists this subtle relationship between his quality of mercy and his sublime character means that the Prophet ﷺ possesses every virtue and has attained

<sup>53</sup> Ibid., 5:2378 §6117; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "The Prophet's Kindness toward His *Umma*," 4:1788 §§2283.

every lofty degree. This is why the Prophet ﷺ is the best exemplar for the entire Creation.

### 1.20 IT IS A MERCY OF ALLAH THAT HE TOOK THE SOUL OF HIS PROPHET ﷺ BEFORE HIS PEOPLE

One of the manifestations of Allah's mercy to this community is the fact that He took His Prophet's soul before it. That was so because the *Umma* could have a harbinger and predecessor in the Hereafter. This would not have occurred had the Prophet ﷺ passed after his people, whereby he would witness its punishment, which would be incongruous to mercy. According to Abū Mūsā al-Ash'arī رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، فَبَصَّ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ هَا  
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقْرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah عز وجل intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet and makes him a harbinger and predecessor in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it, and he cools his eyes by destruction as they had belied him and disobeyed his command.<sup>54</sup>

Reported by Muslim.

### 1.21 THE PROPHET'S MERCY TOWARD THE JINN

Just as the Prophet's mercy is for humans and animals, it is also for the jinn, the vegetable kingdom, the animal kingdom and everything, as understood from Allah's words,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

<sup>54</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾<sup>55</sup>

Al-Sha'bī رضي الله عنه said,

سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟  
قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ، فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ  
مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ  
لَيْلَةٍ [بِمَكَّةَ] فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشَّعَابِ. فَقُلْنَا: اسْتَطِيرَ أَوْ  
اغْتِيلَ. قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَلَمَّا أَصْبَحْنَا، إِذَا هُوَ جَاءٍ مِنْ قِبَلِ  
حِرَاءٍ. قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! فَقَدْنَاكَ فَطَلَبْنَاكَ، فَلَمْ نَجِدْكَ. فَبِتْنَا بِشَرِّ  
لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمْ  
الْقُرْآنَ. قَالَ: فَانْطَلَقَ بِنَا، فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ. وَسَأَلُوهُ الزَّادَ،  
فَقَالَ: لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَّ مَا يَكُونُ  
لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفَ لِدَوَابِّكُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: فَلَا تَسْتَنْجُوا  
بِهِمَا، فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ.

I asked 'Alqama, 'Was Ibn Mas'ūd with Allah's Messenger ﷺ on the Night of the Jinn?' 'Alqama replied, 'I asked Ibn Mas'ūd, "Were any of you with Allah's Messenger ﷺ to witness on the Night of the Jinn?" "No," he replied, "but we were with Allah's Messenger ﷺ on that night [in Mecca], but we soon lost track of him and looked for him in various valleys and mountain passes. We said, 'He was taken up in flight or he was assassinated.' So we spent the worst night of lives that evening, and when we woke up in the morning, lo and behold, there he was, the Prophet ﷺ coming from the direction of the cave of Hīrā'. We said, 'O Allah's Messenger! We lost track of you and searched for you but were unable to

<sup>55</sup> Qur'an 21:107.

find you. We spent the worst night of our lives that evening.’ The Prophet ﷺ said, ‘A caller from the jinn came to me and I went with him. I recited the Qur’ān to them.’ So afterwards, we left with the Prophet ﷺ and he showed us the effects of the jinn and their fire. On that night, the jinn asked the Prophet for provision and he said, ‘For you, every bone upon which the name of Allah has been invoked—from that you shall acquire the greatest portion of flesh—as well as the dung of camels that will serve as the pasturage for your animals.’ The Prophet also said to us, ‘So do not clean yourselves of impurities with these items, for they are the food of your brethren.’<sup>56</sup>

Reported by Muslim.

In the story about the killing of the young Anṣārī during the battle of the Trench, Abū Sa‘īd al-Khudrī رضي الله عنه reported that Allah’s Messenger ﷺ said,

إِنَّ بِالْمَدِينَةِ جِنَّاً قَدْ أَسْلَمُوا. فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَادِّئُوهُ ثَلَاثَةَ أَيَّامٍ؛ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ.

In Medina there are jinn who have embraced Islam; if you see anything [ill] from one of them, give him a three-day notice [to desist], and if he continues after that, kill him, for he is a devil.<sup>57</sup>

Reported by Muslim.

And another narration of Muslim reads,

إِنَّ هَذِهِ الْبُيُوتَ عَوَامِرَ. فَإِذَا رَأَيْتُمْ شَيْئاً مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثًا؛ فَإِنْ ذَهَبَ وَإِلَّا فَاقْتُلُوهُ، فَإِنَّهُ كَافِرٌ.

<sup>56</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāt* [The Prayer], Ch.: “Audible Recitation in the Morning Prayer and Recitation to the Jinn,” 1:332 §450.

<sup>57</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: “On Killing Snakes,” 4:1756 §2236.

In these houses there live snakes, so if you notice anything [ill] from them, make things difficult for them for three days [to force them out]. If they leave, that is good and well, and if they refuse, kill them, for they are disbelievers.<sup>58</sup>

‘Abd Allāh b. ‘Umar رضي الله عنه said,

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ. يَقُولُ: اقْتُلُوا الْحَيَّاتِ وَالْكِلَابَ، وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى.

I heard Allah’s Messenger ﷺ order the killing of dogs. He said, ‘Kill snakes and dogs and short-tailed and striped snakes, for these two types cause harm to eyesight and miscarriage for a pregnant woman.’<sup>59</sup>

Reported by Muslim.

‘Abd Allāh b. ‘Umar رضي الله عنه said,

فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا. فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْمًا مِنْ ذَوَاتِ الْبُيُوتِ، مَرَّي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ وَأَنَا أُطَارِدُهَا. فَقَالَ: مَهْلًا، يَا عَبْدَ اللَّهِ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِمْ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

I used to kill every snake I found. One day as I was pursuing a snake, Zayd b. al-Khaṭṭāb or Abū Lubāba said to me while passing, ‘Take it easy, ‘Abd Allāh!’ I said, ‘Allah’s Messenger ﷺ ordered to kill them.’ He [Zayd or Abū Lubāba] said, ‘Yes, but he forbade killing the snakes that live in houses.’<sup>60</sup>

<sup>58</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: “On Killing Snakes,” 4:1756 §2236.

<sup>59</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: “On Killing Snakes,” 4:1752 §2233.

<sup>60</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad’ al-khalq* [The Beginning

Agreed upon and this is the wording of Muslim.

Here we see that the Prophet ﷺ granted them as food every bone upon which Allah's name is invoked when eating, becoming meaty for them, and we see that he granted them the droppings of camels and sheep to serve as food for their animals. We also see that he forbade the occupants of houses killing snakes due to the possibility of one of them being a Muslim jinn.

Abū Hurayra رضي الله عنه reported the episode of his guarding the Ramaḍān charity that there was a devil who would steal food each night. When Abū Hurayra apprehended him, the devil promised that he would not return, but he lied and soon came back. When told about the incident, the Prophet ﷺ said to Abū Hurayra, "He lied, and he will return." Abū Hurayra expected him, and on the third night the devil said to Abū Hurayra, "Let me teach you some words by which Allah will allow you to benefit. When you retire to your bed, read the Verse of the Throne, *﴿Allah! None is worthy of worship but He, the Ever-Living, the Self-Subsisting﴾*<sup>61</sup> up to the end of the verse. If you do that, Allah will appoint for you a guardian that will watch over you, and no devil will come near you until the morning arrives. ..." After Abū Hurayra informed the Prophet ﷺ about this, he said, "He spoke the truth, although he is a great liar. Do you know who was speaking to you during these three nights, Abū Hurayra?" Abū Hurayra replied, "No." The Prophet ﷺ said, "That was Satan."<sup>62</sup>

A similar occurrence mentioned in this hadith took place with other Companions, such as Ubayy b. Ka'b, Mu'adh b. Jabal, Abū Ayyūb al-Anṣārī, Abū Usayd al-Sā'idī, Zayd b. Thābit and Burayda and others رضي الله عنهم.

Abū Hurayra رضي الله عنه did not kill him or cut off his hand, for each time he was apprehended, Satan would plead with various phrases: "Leave me, for I am in need," "I have dependents," and "I have severe needs,"

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of Creation], Ch.: "On Allah's Statement, *﴿And spread among them every beast﴾*," 3:1201 §3123; •Muslim in *al-Ṣaḥīḥ*, 4:1752 §2223.

<sup>61</sup> Qur'ān 2:255

<sup>62</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wakāla* [The Authorization], Ch.: "If Someone Authorizes Another and the Authorized Person Hands Over Something Which the Authorizer Allows, it is Permissible," 2:812 §2187.

and so on. Abū Hurayra accepted his excuses, had shown him mercy, and kept his crime private, for he thought that he was speaking the truth. Finally, Allah's Messenger ﷺ informed him that he was a great liar still he did not punish him.

There are many other instances where the Prophet ﷺ dealt with the jinn, but what we have mentioned here should suffice in proving that the Prophet's mercy included them.

Since Allah's Messenger ﷺ is merciful, clement and kind, and since his entire message is one of mercy, and since he was sent with mercy, this mercy encompasses humans and jinn, their believers and their disbelievers, their righteous and their wicked, their men and women, their young and old, their allies and enemies, their slaves and their freemen and women, their scholars and their ignorant, their obedient and their disobedient, their cherished and their despised, their city dwellers and their country folk, their born and their unborn—and not only humans and jinn, but animals too.

If a disbeliever knew truly the reality and comprehensiveness of the Prophet's mercy ﷺ, he would be unable to keep from thanking and showing gratitude to him and having faith in him. Had the Prophet's mercy not encompassed him, he and his class would have been completely destroyed.

## 1.22 THE PROPHET ﷺ DID NOT INVOKE ALLAH TO DESTROY THE CONFEDERATES DURING THE BATTLE OF TRENCH

Another manifestation of the Prophet's mercy to the Creation, and its all-encompassing feature, is the fact that he did not invoke Allah to destroy the confederates during the battle of the Trench. Instead, he prayed that Allah defeat them and shake the earth beneath them. Allah gave victory to the Prophet ﷺ through easterly winds, as was detailed in the books on the biography of the Messenger. Had Allah wished to destroy them, He would have set upon them a strong, west wind, as happened with the people of 'Ād.<sup>63</sup>

Fully knowing His noble Prophet's compassion for his people and

<sup>63</sup> See Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī*, 6:377.

desire for their faith, Allah set upon them an easterly wind that did not utterly destroy them. Instead, it was a cause for their retreat.<sup>64</sup> The effect of all this is shown by the affection that soon grew between the believers and the leaders of Quraysh.

Allah's Messenger ﷺ married Umm Ḥabība, the daughter of Abū Sufyān, and soon after that he married Umm Salama and Zaynab b. Jahsh ﷺ.<sup>65</sup> All the disbelievers who participated in the battle of Trench, especially their seniors, embraced Islam. This shows that the Prophet's mercy encompasses all. Ibn Ḥajar ᷺ said,

مِنْ لَطِيفِ الْمُنَاسِبَةِ كَوْنُ الْقَبُولِ نَصَرَتْ أَهْلَ الْقَبُولِ، وَكَوْنُ الدَّبُورِ  
أَهْلَكَتْ أَهْلَ الْإِدْبَارِ.

One of the subtle relations here is the fact that the people of acceptance helped the people of acceptance, and those who lagged were destroyed by those who lagged.<sup>66</sup>

As for the reports in which the Prophet ﷺ ordered the killing of some of the disbelievers, those orders were either because those disbelievers broke their covenant and put peace and security situation at stake (as occurred with the Jews), or because the Arab tribes assembled to launch aggression and invade the Muslims in Medina, or because they proclaimed their enmity to Islam and the Muslims and declared their aggressive designs to eliminate the Muslims once and for all, or because of someone speaking ill and belying Allah's Messenger or Islam and the Muslims, or those who, in addition to their enmity to Islam, slandered the womenfolk of the Muslims, spoiling calm and generating violence and militancy.

### 1.23 IMPORTANT POINT

The mercy with which Allah has honoured His servants is the mercy of the strong. It is not the mercy of the subdued and weak. This is

<sup>64</sup> Ibid., 2:521.

<sup>65</sup> See al-Bayhaqī, *Dalā'il al-nubuwwa* (3:459, 462-463, 465), Ibn Kathīr, *al-Sīra* (3:273-277), and al-Qurṭubī, *al-Jāmi' li ahkām al-Qur'an*, 18:58.

<sup>66</sup> See Ibn Ḥajar al-Asqalānī, *Fath al-bārī*, 2:521.

why we see myriad manifestations of this mercy, and we see how it encompasses every facet of human life: from young to old, men to women, powerful to weak, healthy to sick, believer to disbeliever, friend to foe, and the Muslim community in this life to all the Creation in the Next, etc.

الْبَابُ الثَّانِي

كَوْنُ رَحْمَتِهِ ﷺ لِجَمِيعِ الْعَالَمِينَ

CHAPTER TWO

THE HOLY PROPHET ﷺ IS MERCY TO ALL  
THE WORLDS

ALLAH ﷻ MADE HIS EXALTED MESSENGER MERCY TO THE WORLDS. Allah did not give any of the creation that title, which proves the immense status and august rank of the Prophet ﷺ. Allah said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾<sup>67</sup>

Allah ﷻ made His Exalted Messenger mercy both generally and specifically. There are many aspects to this Qur'ānic verse that indicate the Prophet's lofty and transcendent station, and show that no one in creation can even dream of coming near his status. He surpasses them all, and this should come as no surprise, since Allah made him Mercy to all the Worlds, and not just to human world. It is impossible to fully detail all the facets of the Prophet's mercy. The ensuing pages offer a few glimpses.

## 2.1 BENEFITS EXTRACTED FROM THE QUR'ĀNIC VERSE

There are many benefits that we can extrapolate and understand from the aforementioned sacred verse.

1. FIRSTLY, Allah ﷻ mentioned the word "mercy" in an indefinite form to indicate its comprehensiveness and generality; it is general in its scope and subsumes all particulars and includes all the Creation. Further, this indefinite word occurs after a negation, and, as the principle states, "the indefinite noun that occurs in the context of negation indicates complete generality."
2. SECONDLY, this negation—"not"—occurs before the restriction "but"; and restriction that occurs after a negation indicates complete encompassment, which means that the thing mentioned after the

<sup>67</sup> Qur'ān 21:107.

negation encompasses everything mentioned after the restriction. Essentially this means that the Prophet's mercy ﷺ encompasses every recipient of his message.

3. THIRDLY, this mercy is a gift from Allah ﷻ and is not the product of man. Man has no say in the matter, and the Prophet ﷺ did not obtain it through works of spiritual enterprise and ventures. It is but a gift from Allah ﷻ that He granted to His beloved Messenger ﷺ. Allah ﷻ said,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them!﴾<sup>68</sup>

This holy verse points to the Prophet's gentleness, which is but from Allah's mercy that He bestowed upon His venerable Messenger and his people after him, those whose hearts are made gentle through faith in the Messenger ﷺ and through following what he ordered and abstaining from what he forbade.

Qatāda ؓ said, "This means that it is because of Allah's mercy that you are lenient with them."<sup>69</sup> Al-Ḥasan al-Baṣrī ؓ said, "This is the character of Allah's Messenger ﷺ with which Allah sent him."<sup>70</sup> In essence, it means that Allah ﷻ placed mercy in His Beloved and Chosen One before his physical creation.

4. FOURTHLY, this mercy that Allah's Messenger ﷺ is described with is not the sole reserve of a single person or a group or people. This mercy operates at all the planes of existence. It is mercy in the religion and mercy in the world. It is the cause of felicity in this life and the Next,<sup>71</sup> and it results in uprightness in one's life here and

<sup>68</sup> Qur'ān 3:159.

<sup>69</sup> Ibn Abī Ḥātim Rāzī, *Tafsīr Qur'ān al-‘aẓīm*, 3:800.

<sup>70</sup> Ibn Kathīr, *Tafsīr al-Qur'ān al-‘aẓīm*, 2:148.

<sup>71</sup> See Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-ghayb*, 22:199–200; •al-Māwardī, *al-Nukat wa al-‘uyūn*, 3:475–476; •Ibn Jarīr al-Ṭabarī, *Jāmi‘ al-bayān fī tafsīr al-Qur'ān*, 17:106; •al-Baghawī, *Ma‘ālim al-tanzīl*, 3:271–272; •al-Biqā‘ī, *Nazām al-durar fī tanāsūb al-āyāt wa al-suwar*, 5: 508–509; •Jalāl al-Dīn al-Suyūṭī, *al-Durr al-manthūr*, 5:687.

the Hereafter. It brings rewards for those who obey and remove the torment from those who disobey and are sullied. It is a gift that spurs one to obey Allah ﷻ. The Prophet's mercy is for everything in the world.

5. FIFTHLY, the Prophet's mercy ﷺ encompasses the entire Creation: humans and jinn, believers and disbelievers, young and old, good and bad, righteous and wicked, lofty and lowly, open and hidden, and so on. That is because the exception mentioned in this verse comes without any of the various conditions, stipulations and causes. In other words, this verse means "We have not sent you for any reason whatsoever except Our vast mercy." Imam al-Ṭabarī said, "According to me, the closer of the two views to what is correct is the view reported from Ibn 'Abbās ؓ:

إِنَّ اللَّهَ أَرْسَلَ نَبِيَّهٖ مُحَمَّدًا ﷺ رَحْمَةً لِّجَمِيعِ الْعَالَمِ؛ مُؤْمِنِيهِمْ وَكَافِرِيهِمْ.  
فَأَمَّا مُؤْمِنُهُمْ: فَإِنَّ اللَّهَ هَدَاهُ بِهِ وَأَدْخَلَهُ بِالْإِيمَانِ بِهِ وَبِالْعَمَلِ بِمَا جَاءَ مِنْ  
عِنْدِ اللَّهِ الْجَنَّةَ. وَأَمَّا كَافِرُهُمْ: فَإِنَّهُ دَفَعَ بِهِ عَنْهُ عَاجِلَ الْبَلَاءِ الَّذِي كَانَ  
يَنْزِلُ بِالْأُمَمِ الْمُكَذِّبَةِ رُسُلَهَا مِنْ قَبْلِهِ.

Indeed, Allah sent His Prophet Muhammad ﷺ as mercy to the whole world, both its believers and disbelievers. As for the believers, it is because Allah guided them by means of the Prophet and caused them—through faith in him and the performance of good works—to enter Paradise. As for the disbelievers, it is because they have been spared from swift affliction by virtue of the Prophet, whereas the previous nations would suffer after they belied their Messengers.<sup>72</sup>

This statement applies to those who believe and those who do not believe. For those who believe, the Prophet ﷺ is mercy in this life and the Next, and for those who do not believe, the Prophet ﷺ is mercy in this life alone, as by means of him, the torment is delayed and they are not subjected to disfigurement and complete annihilation that befell the bygone people.

<sup>72</sup> Ibn Jarīr al-Ṭabarī, *Jāmi' al-bayān*, 17:106.

Imam al-Biqā'ī said,

﴿وَمَا أَرْسَلْنَاكَ﴾ أَيُّ بَعْظَمَتِنَا الْعَامَّةِ عَلَى حَالَةٍ مِنَ الْأَحْوَالِ، ﴿إِلَّا﴾ عَلَى حَالٍ كَوْنِكَ ﴿رَحْمَةً لِّلْعَالَمِينَ﴾ كُلِّهِمْ. أَهْلُ السَّمَاوَاتِ وَأَهْلُ الْأَرْضِ مِنَ الْجِنِّ وَالْإِنْسِ وَغَيْرِهِمْ، طَائِعِيهِمْ بِالثَّوَابِ، وَعَاصِيهِمْ بِتَأْخِيرِ الْعِقَابِ.

Allah said, *«And We have not sent you»*, in other words, by Our Magnificence, We have not sent you in any way, shape or form, *«but»* as a *«Mercy for all the Worlds»*: the inhabitants of the heavens and the earth, the jinn, humans and others. For the obedient, there is reward, and for the disobedient, their punishment is delayed.<sup>73</sup>

Ibn Kathīr said:

وَقَوْلُهُ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾: يُخْبِرُ تَعَالَى أَنَّ اللَّهَ جَعَلَ مُحَمَّدًا ﷺ رَحْمَةً لِّلْعَالَمِينَ، أَيُّ: أَرْسَلَهُ رَحْمَةً لَهُمْ كُلِّهِمْ، فَمَنْ قَبِلَ هَذِهِ الرَّحْمَةَ وَشَكَرَ هَذِهِ النُّعْمَةَ، سَعِدَ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ رَدَّهَا وَجَحَدَهَا خَسِرَ فِي الدُّنْيَا وَالْآخِرَةِ.

Allah said, *«And We have not sent you but as a Mercy for all the Worlds»*. In this verse, Allah ﷻ informs that He made Muhammad ﷺ Mercy for the worlds. In other words, He sent him as mercy to everyone; so whoever accepts this mercy and is grateful for this bounty will achieve felicity in this life and the Next, whereas those who reject and refuse this will lose both in this life and the Next.<sup>74</sup>

Now, the mercy mentioned in Allah's words *«And We have not sent you but as a Mercy for all the Worlds»* is either in the accusative form as an object of reason (*maf'ūl lahū*)—in other words, for the sake of mercy—or it is in the accusative form as a circumstantial qualifier

<sup>73</sup> Al-Biqā'ī, *Nazam al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, 5:508–509.

<sup>74</sup> Ibn Kathīr, *Tafsīr al-Qur'ān al-ʿaẓīm*, 3:201.

(*ḥāl*), a hyperbolic way of saying that Allah made the Prophet the quintessence of mercy. In a third possible interpretation, there is an ascription that is omitted, namely the word “possessor,” as is “the possessor of mercy” or “the merciful”.<sup>75</sup>

6. SIXTHLY, the expression “Worlds” encompasses the heavens and the earth and all that is between them, such as oceans and plains, mountains and valleys, plants and fruits, rivers and trees, and wind, birds, water, animals, humans, jinn, inanimate objects, flowing things, moving objects, still objects, articulate and inarticulate. This mercy also extends to climate and inner earth, the visible and the invisible, and all the contents of the heavens and the earth. All of these things and more are encompassed by the word ﴿Worlds﴾, and this is its general meaning.

This is further proven by the statement of Allah ﷻ to Mūsā and Hārūn ؑ,

﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً  
عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾ ١٥ اللَّهُ الَّذِي أَنْزَلَ  
الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ١٦ يَسْتَعْجِلُ  
بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا  
الْحَقُّ ١٧ إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ١٨ اللَّهُ لَطِيفٌ  
بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ١٩ مَنْ كَانَ يُرِيدُ حَرْثَ  
الْآخِرَةِ نَزَدَ لَهُ فِي حَرْثِهِ ٢٠ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا  
لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ٢١ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ  
يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ  
أَلِيمٌ ٢٢ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقَعُ بِهِمْ ٢٣ وَالَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ

<sup>75</sup> See •al-Nuḥās, *I'rāb al-Qur'ān al-karīm*, 2:386.

هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٥﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٣٦﴾ أَمْ يَقُولُونَ أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتٍ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٧﴾

﴿And those who dispute about (the Dīn [Religion] of) Allah after it has been accepted, their discussion and contention is false in the sight of their Lord. And upon them is the wrath (of Allah) and for them is a severe torment. Allah is He Who has revealed the Book with the truth and (also sent down) the balance (of equity and justice). And who has put you on alert—perhaps the Last Hour is near? They who do not put (any) belief in it seek to hasten this (Hour), and those who believe fear it and know that its coming is the truth. Beware! Those who argue about the Hour are in extreme error. Allah is Most Bountiful and Benevolent towards His servants. He bestows His sustenance and bounty upon whom He wills. And He is Most Strong, Almighty. He who seeks the harvest of the Hereafter, We grant him further increase in his harvest. And he who desires the harvest of this world, We give him some of it, but in the Hereafter there does not remain any share for him. Have they any (such) partners that have established for them a path of dīn (religion) about which Allah has not given any command? And had the command of judgment not (gone forth) already, the matter between them would have been settled. And surely, there is a painful torment for the wrongdoers. You will see the wrongdoers fearing those (deeds) that they have earned. And that (torment) is bound to befall them. And they who believe and persist in pious deeds will be in the Gardens of Paradise. There will be for them with their Lord (all those blessings) which they will long for. That is indeed a great bounty. That

*is the (award) of which Allah gives the good news to those servants who believe and do pious works persistently. Say: "I do not ask for any recompense for this (preaching the faith in Messengership), but (seek) love for (my) kindred (and Allah's nearness)." And whoever earns good, We shall increase for him the reward in the Hereafter. Surely, Allah is Most Forgiving, Most Appreciative. Do they say that this (Messenger [blessings and peace be upon him]) has invented a lie against Allah? So if Allah wills, He may set a seal (of patience and steadfastness) on your holy heart (so that their absurd talk may not hurt you). And Allah eliminates falsehood and maintains the truth established by His Words. Surely, He knows best the secrets of the breasts.*<sup>76</sup>

Prophet Mūsā's explanation about the meaning of «Lord of the Worlds» proves that the word «Worlds» [‘ālamīn] includes all the Creation. Putting another way, it can be said: Mūsā's explanation proves that the word «Worlds» indicates everything besides Allah ﷻ and His names and attributes. For this reason, the phrase "Lord of the Worlds" is repeated frequently in the Holy Qur'ān; in fact, it has been mentioned over forty times.

Allah ﷻ is the Lord of all creation, as He said, «Lord of the Worlds», and He made His elect and beloved Prophet ﷺ mercy to them all, as He said, «Mercy to the Worlds». So for everyone whose Lord is Allah, Allah has made His Prophet mercy for him.

7. SEVENTHLY, Allah ﷻ made the sending transitive with the letter *lām* when He said «Mercy to the Worlds» [rahmatan lil al-‘ālamīn], and He did not use the letter *bā'* [bil al-‘ālamīn]; what is the secret behind this? For starters, one of the meanings of the particle *lām*—[al]—as the grammarians state—indicates ownership or possession, sometimes expressed as *ikhtiṣāṣ* (unique possession) and sometimes expressed as *istiḥqāq* (rightful ownership). So it is as if Allah ﷻ has made His noble Prophet ﷺ mercy, and, in turn, made it the possession of the worlds that is uniquely theirs and their rightful ownership. This all shows the encompassing nature of this mercy for the worlds. It

<sup>76</sup> Qur'ān 42:16-24.

is affirmed and fixed like the possessions of an owner, even if the intent behind the verse is to affirm the benefit of mercy that is enjoyed by all the Creation. It is, therefore, comprehensive, inclusive and encompassing of all the Creation.

On the other hand, the particle *bā'* [*bil*]<sup>77</sup>—does not indicate this meaning. One of its meanings—as the grammarians state—indicates “some”. So if the particle *bā'* was used, the verse would mean that his mercy would apply to some of the worlds—the believers only—and not others. There is no doubt, however, that this mercy is inclusive of everyone and everything, and that is compatible with the vast mercy of Allah ﷻ and His generosity and munificence.<sup>77</sup>

Another proof that strengthens the former view is the fact that this mercy is gifted by Allah ﷻ to His Creation, for the Prophet ﷺ said, “I am mercy.”<sup>78</sup> The word gift [*hadiya*] can mean to take possession of someone without recompense, or it could mean to take possession of a benefit from someone else. The former meaning is not reported, so all that remains is the latter: the possession of benefits, and that is the mercy to the creation.

8. EIGHTHLY, there is a secret behind the plural form “Worlds”. We notice that Allah ﷻ used the word “Worlds” which is the plural form for the word “world” [*‘ālam*=*‘ālamīn*]. The plural for the word *‘ālam* can be expressed in two ways: as *‘awālim*, which is a plural form for inanimate objects and *‘ālamīn*, which is a plural denoting less in number, but which is used for animate beings. So the question here is, why did Allah ﷻ mention the plural denoting less, *‘ālamīn*, and not the plural denoting more, *‘awālim*, though most of what is contained in the universe is inanimate?

The answer is that Allah ﷻ mentions the form *‘ālamīn* to give predominance to the nobility of humanity over others, even if—as we know—inanimate objects, from the heavens, stars, earths and mountains to rivers, oceans, trees and animals are greater in number

<sup>77</sup> See Ibn Hishām, *Awḍaḥ al-masālik ilā Alfīya Ibn Mālik* (3:29–40) for further details on the meanings of the *lām* and *bā'* governing particles. He explains that each of them have twelve meanings.

<sup>78</sup> This was reported by al-Ḥakīm in *al-Mustadrak* (1:91 §100) who declared it authentic.

than animate beings. Allah is the Lord of them all. It seems that this is because humans, angels, and jinn are among them, and there are Messengers among humans and the leaders of the angels, such as Jibrīl and Mikā'il, among the angels, and so on. Alternatively, the word 'ālamīn could refer to the angels, jinn and humans to the exclusion of the rest.<sup>79</sup> This is why the word 'awālim is not found in the Holy Qur'ān.

9. NINTHLY, this mercy is comprehensive in its call, expansive in its branches, general in its linkages, manifest in its appearance, singular in its source—yet with all this, it is connected with its Lord who created it and sent it. This is why Allah ﷻ said,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

﴿It is from Allah's mercy that you dealt gently with them﴾<sup>80</sup>

And ﴿And We did not send you...﴾. As for its comprehensiveness and inclusiveness, it is clear from Allah's words ﴿...to the Worlds﴾.

If this is the case as it pertains to its source, linkage, and appearance, and its inclusiveness and comprehensiveness, what do you say about its connection to its Lord, Exalted is He? This is clarifying the following verse:

﴿قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ﴾

﴿Say: 'This is what is revealed to me that your God is One God (only). Do you then accept Islam?'﴾<sup>81</sup>

Furthermore, what is its connection to the Creation to whom it was sent? This is also clarified by the same verse, ﴿Mercy for all the Worlds﴾.

This is why mercy was manifest in the exalted person of the holy Prophet ﷺ who has no likeness among humanity. In his presence, all distinctions were effaced and he did not discriminate on the basis of colour, ethnicity, nationality, tribe or another distinction. He linked

<sup>79</sup> See al-Fayrūzabādī, *Baṣā'ir dhawī al-tamyīz fī laṭā'if al-kitāb al-ʿazīz*, 4:95.

<sup>80</sup> Qur'ān 3:159.

<sup>81</sup> Ibid., 21:108.

people with a single link: that of faith in Allah ﷻ. The Messenger's personality was one of complete and perfect mercy. Allah ﷻ chose him and distinguished him from all His creation and singled him out with unique and unrivalled qualities. It is he who brought close Bilāl the Abyssinian, Salmān the Persian, Ṣuhayb the Roman, and others from the freed bondsmen of Abū Lahab, Abū Jahl and the like.

10. TENTHLY, Allah ﷻ made His beloved Messenger ﷺ an apportioner of what Allah gives. Mu'āwiyā رضي الله عنه said that he heard Allah's Messenger ﷺ say,

مَنْ يُرِذِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ؛ وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ.

Whomever Allah wishes good, He gives him deep understanding of the religion. And Allah is the Giver and I am the apportioner.<sup>82</sup>

Agreed upon.

Take notice of the fact that the Prophet's phrase "And Allah is the Giver and I am the apportioner" might be expressed for numerous reasons. Here it is regarding seeking deep knowledge of the religion, but in the hadith of Jābir رضي الله عنه—found in al-Bukhārī and Muslim—it concerns the naming of a young boy, while in the hadith of Abū Hurayra رضي الله عنه in al-Bukhārī it concerns wealth and spoils of war.

In reality, it is Allah Who is the Giver and the Compassionate, and it is the Prophet ﷺ who shows compassion and apportions, giving whomever he is ordered to give. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

إِنَّمَا أَنَا قَاسِمٌ، أَصْعُ حَيْثُ أُمِرْتُ.

I am but the apportioner, placing it wherever I am commanded.<sup>83</sup> Reported by al-Bukhārī.

11. ELEVENTH, there is an intimate link between the Prophet ﷺ

<sup>82</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIlm* [The Knowledge], Ch.: "Whomever Allah Wishes Good For, He Gives Him Deep Knowledge of the Religion," 3:1134 §2948.

<sup>83</sup> Ibid., 3:1134 §2949.

being mercy from Allah ﷻ and his possessing a sublime character and being an excellent exemplar. Through this, Allah has granted him every virtue and exalted station.

12. TWELFTH, the goodly treatment that the Prophet ﷺ afforded the arrogant disbelievers and obstinate opponents of time, and his quality of complete mercy and excellent character, left an indelible effect in them, and made them submit to his authority unconsciously, leading all the surrounding tribes to embrace the faith.

الْبَابُ الثَّالِثُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ رَحْمَةً فِي الدُّنْيَا

CHAPTER THREE

THE HOLY PROPHET ﷺ IS MERCY FOR  
EVERYONE IN THIS WORLD

**A**LLAH ﷻ INFORMED US THAT HIS EXALTED PROPHET ﷺ is mercy for the believers, and that he is kind and compassionate to them. There is no mercy that surpasses his. Allah said,

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And amongst these (hypocrites) are also those who hurt (the Esteemed) Messenger (blessings and peace be upon him) and say: 'He is only an ear (believes everything he hears).' Say: 'He is all ears to what is good for you; he believes in Allah and has faith in (what) the believers (say) and is mercy for those of you who have embraced faith. And those who hurt the Messenger of Allah (by means of their evil beliefs, doubts and foul statements), for them there is grievous torment.'﴾<sup>84</sup>

Allah also said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.﴾<sup>85</sup>

This mercy has manifested itself in myriad ways within this Umma. Some of its incalculable manifestations are mentioned here.

<sup>84</sup> Qur'ān 9:61.

<sup>85</sup> Ibid., 9:128.

1. ONE, the Prophet ﷺ repeatedly entreated on behalf of his *Umma* that Allah punish them not as He punished the people of old: those punishments include years of drought, mass drowning, utter annihilation at the hands of their enemies and so on. Thawbān رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ . . . وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَيَسْتَبِيحَ بِيَضَّتِهِمْ. وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحَ بِيَضَّتِهِمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا — أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا.

Indeed, Allah has folded up the earth for me.... And I asked my Lord on behalf of my community that He not destroy it with drought, and that He not destroy it by an outside enemy that lays them to waste. My Lord said, 'O Muhammad! When I decree a matter, My decree is not revoked; I have decreed that your people shall not be destroyed by a drought, and I shall not set upon them an outside enemy that will lay them to waste, even if the inhabitants of the four corners of the earth gather against them [or He said, 'from its four corners...']...'<sup>86</sup>

Reported by Muslim.

Sa'd b. Abī al-Waqqāṣ رضي الله عنه reported that Allah's Messenger said after he offered prayers in Mu'āwiyā's Mosque (Masjid al-Ijāba),

سَأَلْتُ رَبِّي ثَلَاثًا فَأَعْطَانِي ثَنَيْنِ، وَمَنْعَنِي وَاحِدَةً. سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ، فَأَعْطَانِيهَا؛ وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا.

<sup>86</sup> Set forth by •Muslim in *al-Shaḥīḥ, Kitāb al-Fitan* [The Tribulations], Ch.: "The Internecine Warfare That Will Destroy This Nation," 4:2215 §2889.

I asked my Lord for three things. He granted me two and denied me one. I asked my Lord that my community not be destroyed by drought and He granted me that, and then I asked that my people not be destroyed by drowning and He granted me that.<sup>87</sup>

Reported by Muslim.

There are several reports from many of the Companions about it.

2. TWO, the Prophet ﷺ incessantly supplicated his Lord, asking for his community's salvation and for Allah to forgive and have mercy upon it: this is why the Prophet ﷺ would say frequently,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah, my people, my people!

and,

اللَّهُمَّ، اغْفِرْ لَأُمَّتِي.

O Allah! Forgive my community!

There is no instance recorded where the Prophet ﷺ supplicated, in difficult times, for his own salvation and neglected to pray for his people. To the contrary, we find the exact opposite reported, wherein he would supplicate to his Lord about his people and rarely mention his own name. This he also did as an example for us to follow.

3. THREE, the Prophet ﷺ put off his supplication whose answer was guaranteed that it may be an intercession for his people on the Day of Judgment. This intercession will also apply to other communities, on the Day on which the Prophet will be sought after by all of Creation, including the Prophets and Messengers. It is reported by Ubayy b. Ka'b ؓ in the hadith about reciting the Qur'an in seven modes of recitation, that the Prophet ﷺ said,

أُرْسِلَ إِلَيَّ: أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَى أُمَّتِي.  
فَرَدَّ إِلَيَّ الثَّانِيَةَ: اقْرَأْهُ عَلَى حَرْفَيْنِ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوِّنْ عَلَى أُمَّتِي. فَرَدَّ إِلَيَّ

<sup>87</sup> Ibid., 4:2216 §2890.

الثَّالِثَةِ: اقْرَأْهُ عَلَى سَبْعَةِ أَحْرُفٍ، فَلَكَ بِكُلِّ رَدَّةٍ رَدَدْتُكَهَا مَسْأَلَةٌ تَسْأَلُهَا.  
فَقُلْتُ: اَللّٰهُمَّ، اغْفِرْ لِأُمَّتِي. اَللّٰهُمَّ، اغْفِرْ لِأُمَّتِي. وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ  
يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ، حَتَّىٰ إِبْرَاهِيمَ.

Jibril ؑ came to me and said, 'Allah has commanded you to recite the Qur'ān to your people in one mode [harf].' I said, 'Make things easy for my people!' He came to me a second time and said, 'Allah has commanded you to recite the Qur'ān in two modes.' I said, 'Make things easy for my people.' He came to me a third time and said, 'Allah has commanded you to recite the Qur'ān in seven modes; and for each time I returned, there is for you a supplication that you can make.' I said, 'O Allah! Forgive my *Umma*! O Allah! Forgive my *Umma*!' and I put off the third supplication for the Creation till the Day when they come to me, including Ibrāhīm ؑ.<sup>88</sup>

Reported by Muslim.

According to Abū Hurayra ؓ, Allah's Messenger ﷺ said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي  
شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ.

For every Prophet there is a supplication that is answered. Every Prophet made use of his supplication in this life, but I have put off mine as an intercession for my people to the Day of Resurrection.<sup>89</sup>

Agreed upon and this is the wording of Muslim.

<sup>88</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers' Prayer], Ch.: "The Qur'ān Was Revealed in Seven Modes," 1:561 §820.

<sup>89</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "Every Prophet had an Accepted Supplication," 5:2323 §5945; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "The Prophet's Supplication for Intercession Saved for His Nation," 1:189 §199.

4. FOUR, the Prophet ﷺ requested his Lord to make as purification, mercy, and a good deed drawing near to Him, every supplication made against anyone in his community who did not merit it—likewise anyone he spoke ill of, lashed, or punished—in the sense that the person deserved it outwardly [in the Sacred Law] but did not deserve it inwardly.

And according to a narration:

اللَّهُمَّ، إِنِّي أَخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ. فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ  
أَذِيَّتُهُ شَتَمْتُهُ لَعْنَتُهُ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ  
يَوْمَ الْقِيَامَةِ.

O Allah! I have taken a covenant with You that You shall never break with me. I am but a man, so for any believer that I have harmed, cursed, spoken ill of, or lashed, make it a supplication, purification, and good deed that draws him close to You on the Day of Resurrection.<sup>90</sup>

Reported by Muslim from 'Ā'isha, Jābir and Anas رضي الله عنهم.

And according to Salmān رضي الله عنه, he also said:

"... and You only sent me as mercy to the worlds..."<sup>91</sup>

Reported by Aḥmad, Abū Dāwūd and al-Ṭabarānī.

5. FIVE, the Prophet was extremely keen and desirous of his *Umma*'s guidance, salvation, and rescue from the stress of the world and the concerns of the Next. He prayed for their worldly and Afterworldly life. He was given to frequent tears for them. It grieved the Prophet ﷺ

<sup>90</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "On Those Whom the Prophet ﷺ Spoke Ill of or Prayed against," 4:2008–2009 §2601.

<sup>91</sup> Set forth by •Aḥmad in *al-Musnad*, 5:437; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "The Prohibition of Insulting the Companions of Allah's Messenger ﷺ," 2:626 §4659; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 6:259 §6156. See al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (16:150–153) for a detailed commentary on the meaning of this hadith.

greatly that his *Umma* should suffer, and Allah consoled him and told him not to consume himself in grief for them. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>92</sup>

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجَرِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهِ.

The metaphor of me and my people is like a man who kindles a fire. When the surrounding area glows, moths and insects begin to fly into the fire. It is I keeping you from falling into the Fire, but you are flinging yourselves into it.<sup>93</sup>

Agreed upon and this is the wording of Muslim.

6. SIX, Allah's Messenger ﷺ declared this religion one of moderation and ease. It is not a religion of difficulty, hardship or burden. The Prophet's religion corresponds to the innate, natural way that Allah created man. This is why the *Umma* is forgiven for many of the things for which the people of old were taken to task, and Allah has lightened its burden from many of the things that they were obliged to do. Allah ﷻ said,

<sup>92</sup> Ibid., 9:128.

<sup>93</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "Eschewing Disobedience," 5:2379 §6118; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "The Prophet's Kindness toward His *Umma*," 4:1789 §2284.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجْدُونَهُ وَمَكْتُوبًا عِنْدَهُمْ فِي  
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ  
الْطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي  
كَانَتْ عَلَيْهِمْ﴾

﴿(They are the people) who follow the Messenger, the Prophet (titled as) al-Ummī (who imparts to the people from Allah the news of the unseen and knowledge and secrets of socio-economic disciplines of life without himself being taught by any human in the world); whose (eminent attributes and exquisite powers) these people find written in the Torah and the Injil (Gospel); who enjoins on them virtues and forbids them vices, declares wholesome things lawful and impure ones unlawful for them and removes from them their heavy burdens and yokes (i.e., shackles) weighing upon them (due to their acts of disobedience and blesses them with freedom).﴾<sup>94</sup>

In this holy verse, Allah has described His Chosen Prophet ﷺ with nine attributes: [one] he does not make lawful save the pure things, [two] he does not forbid save the filthy things, [three] he removed the burdensome actions, works, and conditions that were upon the nations of old, [four] he is a Prophet, [five] he is a Messenger, [six] he is Unlettered, [seven] he is written in the scriptures of the Torah and the Gospel, [eight] he enjoins the good, and [nine] he forbids the evil. All this is mercy with which Allah has honoured humanity.

7. SEVEN, there was nothing that pertained to the Umma's worldly and Afterworldly well-being save that the Prophet ﷺ clarified it and elaborated what was ambiguous in it. The Prophet ﷺ explained everything to them (what they could comprehend and what they were unable to fully grasp), so that they abstain if it pertains to something forbidden, and that they perform it if it pertains to something incumbent and required—whether in the realm of legislation, worship,

<sup>94</sup> Qur'ān 7:157.

interactions, tenets of faith, rulings or tribulations, etc. The Prophet ﷺ explained everything, including even the minutest detail of purification matters that would not occur to anyone.

Salmān al-Fārisī رضي الله عنه reported that someone said to him, “Has your Prophet taught you everything, including how to relieve yourself?” Salmān replied,

أَجَلْ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِعَائِطٍ، أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ،  
أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

Certainly! He forbade us facing the direction of the *qibla* when defecating or urinating, washing with our right hands, and using less than three pebbles when wiping or using dung or bones.<sup>95</sup>

Reported by Muslim.

Abū Dharr رضي الله عنه said,

لَقَدْ تَرَكْنَا رَسُولَ اللَّهِ ﷺ، وَمَا يَتَقَلَّبُ فِي السَّمَاءِ طَائِرٌ إِلَّا ذَكَرْنَا مِنْهُ  
عِلْمًا.

Allah’s Messenger ﷺ left us and there was not even a bird flapping its wings save that he gave us knowledge about it.<sup>96</sup>

Reported by Ahmad.

Ibn Hibbān reported:

تَرَكْنَا رَسُولَ اللَّهِ ﷺ، وَمَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا عِنْدَنَا مِنْهُ عِلْمٌ.

Allah’s Messenger ﷺ left us and there was not even a bird flapping its wings save that he gave us knowledge about it.<sup>97</sup>

Al-Ṭabarānī added in his version, “The Prophet ﷺ said,

<sup>95</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: “On Cleaning One’s Self,” 1:223 §262.

<sup>96</sup> Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 5:153, 162.

<sup>97</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:267 §65.

مَا بَقِيَ شَيْءٌ يُقَرِّبُ مِنَ الْجَنَّةِ، وَيُبَاعِدُ مِنَ النَّارِ، إِلَّا وَقَدْ بَيَّنَّ لَكُمْ.

‘There remains nothing that will draw one near to Paradise and draw one away from the Hellfire except that it was clarified to you.’<sup>98</sup>

According to al-Bazzār and al-Ṭabarānī its chains are fine authentic except Muhammad b. ‘Abd Allāh al-Muqri’, who is reliable. Ibn Ḥibbān graded it authentic. It was also reported by Abū Ya‘lā and al-Ṭabarānī with authentic resources.<sup>99</sup>

Al-‘Irbād b. Sāriya رضي الله عنه said,

وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً؛ ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ. قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ هَذِهِ لَمَوْعِظَةٌ مُودَّعٍ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ؛ لَيْلُهَا كَنَهَارِهَا. لَا يَزِغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ.

Allah’s Messenger ﷺ delivered for us an exhortation that caused the eyes to weep and the hearts to shudder. We said, ‘O Allah’s Messenger! This seems to be a farewell sermon, so what is your counsel to us?’ He replied, ‘I have left you upon a clear path, its night is like its day. No one deviates from it save a person given to destruction.’<sup>100</sup>

Reported by Aḥmad, Ibn Mājah, al-Ājurri, and al-Ḥākim who declared it authentic (al-Dhahabī concurred).

<sup>98</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 2:155 §1647.

<sup>99</sup> Set forth by •al-Ṭayālīsī in *al-Musnad*, 65 §479; •Haythamī, *Kashf al-Astār ‘an Zawā’id al-Bazzār*, 1:88 §147; •Abū Ya‘lā in *al-Musnad*, 9:46 §5109; •Haythamī, *al-Maqṣad al-‘alī fī zawā’id Abī Ya‘lā al-Mūṣilī*, 1:150–151; •Ibn Ḥajar al-‘Asqalānī in *al-Maṭālib al-‘āliya*, 15:630 §3846; •al-Haythamī in *Majma‘ al-zawā’id*, 8:263–264.

<sup>100</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:126, Ibn Mājah in *al-Sunan*, Introduction, 1:16 §43; •al-Ḥākim in *al-Mustadrak*, 1:175–176 §§331–332.

8. EIGHT, the Prophet ﷺ was nearer to the believers than their own selves in this life and the Next, and Allah ﷻ made his wives as mothers to the believers. Allah said,

﴿الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

﴿This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers.﴾<sup>101</sup>

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

أَنَا أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ.

I am nearer to the believers than their own selves.<sup>102</sup>

Agreed upon.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أُولَىٰ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

There is not a single believer save that I am nearer to him in this life and in the Next.<sup>103</sup>

Agreed upon and this is the wording of al-Bukhārī.

Similar phrases have been reported from many Companions. If someone is nearer to someone than his own self, how will his mercy and kindness be toward that person? Not only that, Allah ﷻ also made His Chosen Messenger nearer to the other Prophets than they are to their respective people.

9. NINE, the Prophet ﷺ did not command his community to do anything burdensome. In fact, he would sometimes leave certain

<sup>101</sup> Qur'ān 33:6.

<sup>102</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Kafāla* [The Guarantees], Ch.: "On Debt," 2:805 §2176; •Muslim in *al-Shāḥih*: Bk.: *al-Farā'id* [The Estate Division], Ch.: "Whoever Leaves Behind Wealth then it is For His Heirs," 3:1237 §1619.

<sup>103</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Istiqrāḍ* [The Loans], Ch.: "Prayer over a Person Who has Left Behind Debt," 2:845 §2269.

actions if he feared that doing them constantly would make them obligatory and difficult for them. The Prophet ﷺ said,

لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَالِكِ مَعَ كُلِّ صَلَاةٍ.

Were it not that I feared making things difficult for my people, I would have ordered them to use the tooth stick [*siwāk*]-tooth brush—at the time of each prayer.<sup>104</sup>

Agreed upon.

The Prophet ﷺ also said,

لَوْلَا أَنِ أَشَقَّ عَلَى الْمُؤْمِنِينَ، مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ.

Were it not that I feared I would make things difficult for my people, I would not have stayed behind from any expedition that goes out in the path of Allah.<sup>105</sup>

Sometimes, the Prophet ﷺ would avoid doing a particular act continuously for fear that it would be made obligatory for the *Umma*. So we see that he stopped praying the Ramaḍān night vigil prayer (*tarāwīḥ*) after three or four days in the mosque. Concerning this, the Prophet ﷺ said,

أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ عَلَى شَأْنِكُمُ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمُ صَلَاةُ اللَّيْلِ، فَتَعْجِزُوا عَنْهَا.

To proceed, last night your condition was not hidden from me; however, I was afraid that it will be made obligatory upon you to pray during the night and that you would be unable to do it.<sup>106</sup>

<sup>104</sup> Ibid., Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Using the Tooth Stick on Friday," 1:303 §847; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Taḥāra* [The Purification], Ch.: "On the Tooth Stick," 1:220 §252.

<sup>105</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: "The Virtue of Jihad and Expeditions in the Path of Allah," 3:1497 §1876.

<sup>106</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: "When There is a Wall or a Barrier between the Imam and the Congregation,"

Agreed upon and this is the wording of Muslim.

In fact, the Prophet ﷺ would sometimes avoid saying “yes” to a question for fear of something being made obligatory.

Abū Hurayra رضي الله عنه said,

خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَيُّهَا النَّاسُ! قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ، فَحُجُّوا. فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ، يَا رَسُولَ اللَّهِ؟ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ، وَلَمَّا اسْتَطَعْتُمْ.

Allah’s Messenger ﷺ delivered a sermon for us and said, ‘O people! Allah has made Hajj incumbent upon you, so perform the Hajj!’ A man in the audience said, ‘Should we do it every year, O Allah’s Messenger?’ The Prophet ﷺ remained silent until the man repeated his question three times. Finally, the Prophet replied, ‘If I had said yes, it would have been incumbent, and you would be unable.’<sup>107</sup>

Reported by Muslim.

10. TEN, the Prophet ﷺ ordered those who are in charge of the affairs of the Muslims—whether political leaders, imams in prayer or others—to exercise kindness and avoid burdening them.

According to ‘A’isha رضي الله عنها, she heard Allah’s Messenger ﷺ say,

اللَّهُمَّ، مَنْ وَلِيَ مِنْ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ. وَمَنْ وَلِيَ مِنْ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ.

O Allah! Whoever takes charge of my people in anything and makes things difficult for them, I ask that You make things difficult for him. And whoever takes charge of my people in anything and deals kindly with them, I ask that

1:313 §882; •Muslim in *al-Shāḥih*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers’ Prayer], Ch.: “The Encouragement to Pray During the Nights of Ramaḍān,” 1:524 §761.

<sup>107</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Hajj* [The Hajj], Ch.: “The Obligation of Hajj Once in One’s Life,” 2:975 §1337.

You deal kindly with him.<sup>108</sup>

Reported by Muslim.

Abū Mas‘ūd al-Anṣārī رحمته reported that Allah’s Messenger ﷺ said,

يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنْفَرِّينَ. فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ  
الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ.

O people! Indeed, there are people among you who drive others away! So whoever leads the people [in prayer], let him lighten it, for behind him are the weak, the elderly and those with needs.<sup>109</sup>

Agreed upon and this is the wording of Muslim.

This is why Allah’s Messenger ﷺ would encourage brevity in the prayer, lest the imam make things difficult for the congregation by offering a lengthy prayer. As for one who prays alone, or who prays a supererogatory prayer, he is free to lengthen it for as long as he wishes. When the Prophet of mercy ﷺ began his prayer, he would like to lengthen it, but when he heard the crying of a young child, he would quicken his pace out of mercy for the young child and its mother. And this is despite the fact that the Prophet ﷺ wanted to lengthen the prayer because it used to bring him rapturous delight.

According to Anas b. Mālik رحمته, Allah’s Messenger ﷺ said,

إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ، وَأَنَا أُرِيدُ إِطَالَتَهَا؛ فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَجْزُرُ فِي  
صَلَاتِي، مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.

Indeed, I begin the prayer and wish to lengthen it, but I hear the crying of a young child and so I shorten my prayer, for

<sup>108</sup> Ibid., Bk.: *al-Imāra* [The Leadership], Ch.: “The Virtue of the Just Imam and the Punishment of the Oppressive Leader,” 3:1458 §1828.

<sup>109</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: “Concerning He Who Complains about His Imam When the Latter Lengthens the Prayer for Too Long,” 1:249 §672; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:340 §466.

I know the severe distress the mother feels with his crying.<sup>110</sup>

Agreed upon.

11. ELEVEN, the Prophet ﷺ never invoked Allah against his people or his opponents, asking for permanent and lasting destruction. In fact, we find the opposite reported. He used to pray for their guidance to Islam, and would prohibit a person from supplicating against himself or others among the Muslims.

According to Abū Hurayra رضي الله عنه,

قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

Someone said, “O Allah’s Messenger ﷺ! Invoke a curse upon the pagans,” but the Prophet ﷺ replied, “I was not sent as a curser; I was only sent as mercy.”<sup>111</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه also reported,

قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ؛ فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَوْسٌ. فَقَالَ: اللَّهُمَّ اهْدِ دَوْسًا، وَائْتِ بِهِمْ.

Tufayl b. ‘Amr al-Dawsī and his companions went to the Prophet ﷺ and said, ‘O Allah’s Messenger! Daws (tribe) has

<sup>110</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: “On the One who Lightens his Prayer when Young Children Cry,” 1:250 §677; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salāh* [The Prayer], Ch.: “Commanding the Imams to Lighten the Prayer,” 1:342 §470.

<sup>111</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §1403; •Ibn ‘Asākir in *Tārikh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-Ta’rif*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Aẓīm*, 3:202.

disobeyed and refused; invoke Allah against them!’ Someone (thinking that the Prophet ﷺ was going to invoke Allah against them) said, ‘Daws is destroyed.’ The Prophet ﷺ said, ‘O Allah! Guide (people of) Daws and bring them (to right path).’<sup>112</sup>

Reported by Muslim.

The same cannot be said about the previous Messengers. Some of them invoked Allah against their people, which led to their destruction, such as the people of Nūḥ, Mūsā and others.

12. TWELVE, the Prophet ﷺ commanded moderation and ease and forbade extremism and excessiveness in all things, whether in acts of worship, interactions with others or anything else. This is why there are many reports where the Prophet ﷺ says,

عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ  
الْأَعْمَالِ إِلَى اللَّهِ مَا دُورِمَ عَلَيْهِ وَإِنْ قَلَّ.

Stick to the actions you can bear, for Allah does not tire till you tire. Indeed, the most beloved actions in the sight of Allah are those that are the most consistent, even if they are little.<sup>113</sup>

Agreed upon and this is the wording of Muslim.

The Prophet ﷺ forbade ‘Abd Allāh b. ‘Amr from praying the entire night and fasting everyday. The Prophet ﷺ also forbade ‘Uthmān b.

<sup>112</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja’, Muzina, Daws, and Tay’,” 4:1957 §2524; •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 8:326 §8219, and in •*Musnad al-Shāmiyyīn*, 4:296 §3352.

<sup>113</sup> Ibid., Bk.: *al-Īmān* [The Faith], Ch.: “The Most Beloved Element of the Religion in the Sight of Allah is the Most Consistent of It,” 1:24 §43; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers’ Prayer], Ch.: “The Virtue of Consistent Actions Such as Night Vigil Prayer and the Like,” 1:540 §782.

Maz'ūn ﷺ from withdrawing himself from society for ritual devotion, and he also forbade a man and a woman from walking all the way to Mecca [to perform the pilgrimage]. The Prophet ﷺ also forbade the Companions ﷺ from fasting perpetually [without breaking the fast]. There are many similar examples that prove the Prophet's middle course: one that does not drown in the austerities of monasticism or the overindulgence and immoderation of materialism.

13. THIRTEEN, Allah ﷻ made the life of His Beloved Prophet ﷺ a life of complete good, altruism and mercy for his people, even after his passing. 'Abd Allāh b. Mas'ūd ﷺ reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ مَلَائِكَةٌ سَيَّاحِينَ فِي الْأَرْضِ. يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ.

Indeed, Allah has angels that travel about in the earth and covey to me my people's greetings to me.<sup>114</sup>

Reported by al-Nasā'ī.

The Prophet ﷺ also said,

حَيَاتِي خَيْرٌ لَكُمْ. وَوَفَاتِي خَيْرٌ لَكُمْ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ، فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمَدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

My life is good for you and my passing is good for you. Your works are presented to me, and if I see good, I praise Allah, and if I see evil, I seek Allah's forgiveness for you.<sup>115</sup>

<sup>114</sup> Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Sahw* [The Mistake], Ch.: "Sendings salutations on to the Prophet ﷺ," 3:43 §1282; •al-Dārimī, *al-Sunan*, 2:409 §2774; •Ibn Hibbān, *al-Sahīh*, 3:195 §914; •Ibn Abī Shayba, *al-Muṣannaf*, 2:253 §8705; •Abd al-Razzāq, *al-Muṣannaf*, 2:215 §3116; •al-Ḥākim, *al-Mustadrak*, 2:456 §3576; •al-Bazzār, *al-Baḥr al-Zakkhār*, 5:307 §1924; •Abū Ya'fā, *al-Musnad*, 9:137 §5213; •al-Ṭabarānī, *al-Mu'jam al-kabīr*, 10:219 §§10528–10530; •al-Bayhaqī, *Shu'ab al-īmān*, 2:217 §1582; •al-Shāshī in *al-Musnad*, 2:252 §825–826.

<sup>115</sup> Set forth by •al-Bazzār in *al-Baḥr al-zakkhār*, 5:308–309 §1925; •Al-Ḥākim al-Tirmidhī, *Nawādir al-uṣūl*, 4:176; •al-Daylamī in *al-Firdaws* (1:183 §686) on the authority of Abu Hurayra ﷺ; •al-Qaḍī 'Iyāḍ, *al-Shifā*, 1:19; •Ibn Kathīr in *al-Bidāya wa al-nihāya*, 4:257.

Reported by al-Bazzār. According to al-Haythamī this is an authentic tradition.

14. FOURTEEN, Allah ﷻ shall make His exalted Prophet ﷺ pleased and shall not disappoint him. Allah ﷻ said,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

﴿And soon your Lord shall bestow upon you (so much) that you will be well-pleased.﴾<sup>116</sup>

‘Abd Allāh b. ‘Umar ؓ reported that the Prophet ﷺ recited Allah’s words about Ibrāhīm,

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَافِرٌ رَّحِيمٌ﴾

Zayn al-Dīn Abū al-Faḍl al-‘Irāqī graded its chain of transmission sound in *Tarḥ al-tathrīb fī sharḥ al-taqrīb* (3:297).

Al-Haythamī said in *Majma‘ al-zawā‘id* (9:24) that al-Bazzār had narrated this tradition with a sound chain of transmission.

Al-Daylamī in *al-Firdaws* (2:137–138 §2701); •al-‘Ajlūnī in *Kashf al-khifā’* (1:442 §1178) narrated this tradition on the authority of Anas b. Mālik ؓ with a difference of words.

Ibn Sa‘d narrated it in *al-Ṭabaqāt al-kubrā* (2:194); •Ibn Ishāq in *Faḍl al-ṣalāt ‘alā al-Nabī* ﷺ (38–39 §§25–26); •al-Subkī in *Shifā’ al-siqām* (p. 34) on the authority of Bakr b. ‘Abd Allāh al-Muzanī.

Ibn ‘Abd al-Hādī said in *al-Ṣarīm al-munkī fī al-radd ‘alā al-Subkī* (pp. 266–267) that this tradition had a sound chain of transmission and Bakr was one of the trustworthy Successors.

Ibn al-Jawzī narrated it on the authority of Bakr b. ‘Abd Allāh al-Muzanī and Anas b. Mālik ؓ in *al-Wafā’ bi-aḥwāl al-Muṣṭafā* ﷺ (p. 826 §1564–1565).

Al-Haythamī in *Bughyat al-Bāḥith ‘an Zawā‘id Musnad al-Hārith*, 2:884 §953 with a rigorous chain of transmission.

Al-Suyūṭī said in *Kifāya al-ṭālib al-labīb fī khaṣā‘iṣ al-Habīb* ﷺ (2:491) and *Manāhil al-ṣifa fī takhrīj aḥādīth al-Shifā’* (2:491) that Ibn Abī Usāma had narrated it on the authority of Bakr b. ‘Abd Allāh al-Muzanī and al-Bazzār on the authority of ‘Abd Allāh b. Mas‘ūd and both with the sound chain of transmission. While al-Khafājī in *Nasīm al-riyād* (1:102), and Mullā ‘Alī al-Qārī in *Sharḥ al-Shifā’* (1:45) authenticated this statement.

<sup>116</sup> Qur’ān 93:5.

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>117</sup>

and Allah's words about 'Isā عليه السلام,

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>118</sup>

Then the Prophet ﷺ raised his hands and supplicated:

اللَّهُمَّ! أُمَّتِي أُمَّتِي. وَبَكَى. فَقَالَ اللَّهُ: يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ. وَرَبُّكَ أَعْلَمُ فَسَلْهُ: مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ، فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ. فَقَالَ اللَّهُ: يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسُوءُكَ.

O Allah! My people, my people!" and wept. So Allah ﷻ said, "O Jibril! Go to Muhammad and ask him even though He knows best: 'What causes you to weep?' So Jibril ﷺ went to the Prophet ﷺ and asked him, and Allah's Messenger told Jibril what he said, and then Allah said, "O Jibril! Go to Muhammad and say, 'I shall make you pleased with your nation and I shall not disappoint you.'"<sup>119</sup>

Reported by Muslim.

'Abd Allāh b. Mas'ūd رضي الله عنه reported that Allah's Messenger ﷺ said,

عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ اللَّيْلَةَ بِأُمَّيْهَا، فَجَعَلَ النَّبِيُّ يَمُرُّ وَمَعَهُ الثَّلَاثَةُ، وَالنَّبِيُّ وَمَعَهُ الْعَصَابَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ. . . . ثُمَّ قِيلَ لِي: انْظُرْ عَنْ يَسَارِكَ.

<sup>117</sup> Qur'an 14:36.

<sup>118</sup> Qur'an 5:118.

<sup>119</sup> Set forth by •Muslim in *al-Shahīh*: Bk.: *al-Imān* [The Faith], Ch.: "On the Prophet's ﷺ Supplication for His Nation," 1:191 §202.

فَنَظَرْتُ فَإِذَا الْأَفُقُّ قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ. فَقِيلَ لِي: أَرْضَيْتَ؟ فَقُلْتُ:  
رَضِيتُ، يَا رَبِّ، رَضِيتُ، يَا رَبِّ.

Tonight the Prophets and their respective communities were presented to me. There was one Prophet who passed by with three followers, another Prophet with a group of ten, and another Prophet with a larger group... . Then it was said to me, 'Look to your left.' When I looked, I saw the horizon filled with the faces of men. I was then asked, 'Are you pleased?' I said, 'I am pleased, O Lord, I am pleased, O Lord.'

Reported by 'Abd al-Razzāq, Aḥmad, al-Ṭabarānī, al-Bazzār, Abū Ya'la. Ibn Ḥibbān, Ibn Kathīr, Ibn al-Qayyim and al-Ḥāfiẓ Ibn Ḥajar declared it authentic.

15. FIFTEEN, the Prophet ﷺ has many forms of intercession. In total there are thirteen types.<sup>120</sup> There are some forms of intercession that others will have as well, such as the other Prophets or individuals; however, many of them are exclusively for him ﷺ.

16. SIXTEEN, the Prophet ﷺ was given to frequent supplications for his people. His supplications were of two types. The first type was a general supplication for his community's forgiveness and for their mercy, salvation and entry into Paradise. The second type was a specific supplication for individuals and groups from the *Umma*. There were many who enjoyed this specific supplication. Examples include the Prophet's supplication for the Migrants and Helpers (*Muhājirūn* and *Anṣār*) ﷺ and for the womenfolk of the Migrants, for some of the Arab tribes, for those who shaved their heads at the completion of the Hajj or 'Umra, for the border guards, for the woman who prays the night vigil prayer and wakes her husband to worship with her, for the deceased that is prayed over, and for some of his Companions and for the Muslim who sneezes in his presence and so on.

17. SEVENTEEN, the Prophet feared for what lay ahead for his community and feared for them tyrannical rulers. He feared for his community the disputation of the hypocrite, misguided imams, vying

<sup>120</sup> See Ibn Ḥajar al-ʿAsqalānī, *Fath al-bārī*, II:428-429.

for the ephemeral world and so on.

According to Nawwās b. Sam‘ān رحمته الله,

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَضَ فِيهِ وَرَفَعَ... فَقَالَ:  
غَيْرُ الدَّجَالِ أَخَوْفُنِي. عَلَيْكُمْ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِيهِ دُونَكُمْ.

One day Allah’s Messenger ﷺ mentioned the Anti-Christ (Dajjāl) and raised and lowered his voice [in mention of him]... . The Prophet ﷺ also said, “There is nothing I fear for you more than the Anti-Christ; if he appears and I am in your midst, I will argue with him on your behalf...”<sup>121</sup>

Reported by Muslim.

‘Amr b. ‘Awf رحمته الله reported that Allah’s Messenger ﷺ dispatched Abū ‘Ubayda b. al-Jarrāh to Bahrain and said,

فَأَبَشِّرُوا، وَأَمَلُوا مَا يَسُرُّكُمْ. فَوَاللَّهِ، مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي  
أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ،  
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ.

So bear glad tidings and take fill as much as you like, for by Allah, it is not poverty that I fear for you, but I fear that the material world opens itself to you as it did to those before you, and as a result you compete in it as those before you competed, and it consumes you as it consumed those before you.<sup>122</sup>

Al-Bukhārī and Muslim also narrated about worldly competition from ‘Uqba b. ‘Āmir رحمته الله.<sup>123</sup>

<sup>121</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: “Mention of the Anti-Christ, His Qualities and What is with Him,” 4:2251 §2937.

<sup>122</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Kitāb al-Riqāq* [The Heart Softening Narrations], Ch.: “What is to Be Warned against of the Ornaments of the World and Competition Therein,” 5:2361 §6061; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd* [The Renunciation], 4:2273 §2961.

<sup>123</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Exemplary Virtues],

According to Abū Saʿīd al-Khudrī رضي الله عنه, Allah's Messenger ﷺ said,

أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا.

That which I fear the most for you is the ornaments of the material world that Allah will take out for you.<sup>124</sup>

Reported by Muslim.

18. EIGHTEEN, the Prophet ﷺ is the witness for this community. Just as Allah ﷻ has made His noble Prophet ﷺ a witness for the previous Prophets and over their peoples, Allah has also made him a witness for and over his people. Allah did not make anyone else a witness over this community but him ﷺ, lest it be exposed in front of the other communities, and in order for it to gain mercy and be encompassed by it before anyone else.

Allah ﷻ said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿And, in the same way, (O Muslims,) We made you the best Umma (Community—fair to all with a tolerant, moderate and balanced outlook) so that you may bear witness to the people, and (Our exalted) Messenger ﷺ bears witness to you.﴾<sup>125</sup>

Jābir b. ʿAbd Allāh رضي الله عنه said,

كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ. ثُمَّ يَقُولُ:  
أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ:  
أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ.

Ch.: "Affirmation of the Prophet's Basin (*Hawḍ*) and its Qualities," 4:1795 §2296.

<sup>124</sup> Ibid., Bk.: *al-Zakāt* [The Zakat], Ch.: "What is Taken Out from the Ornaments of the World," 1:728 §1052.

<sup>125</sup> Qur'ān 2:143.

The Prophet ﷺ used to join two slain fighters in one shroud when burying them after the battle of Uhud. He would ask, 'Which of them had memorized the Qur'ān most?' After he would be informed of the one who memorized the most, he would put him first in the burial niche and say, 'I am a witness over them on the Day of Resurrection.'<sup>126</sup>

Reported by al-Bukhārī.

According to 'Uqba b. 'Amir رضي الله عنه،

إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمَنِيرِ، فَقَالَ: إِنِّي فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ. وَإِنِّي — وَاللَّهِ — لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ — أَوْ مَفَاتِيحِ الْأَرْضِ — وَإِنِّي — وَاللَّهِ — مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا.

Allah's Messenger ﷺ went out one day and performed the funeral prayer over those slain at Uhud. After praying, he went to the pulpit and said, "I am a harbinger for you and a witness over you. By Allah! I am looking upon my Basin right now, and I have been granted the keys to the treasures of the earth [or he said, "the keys to the earth"]. By Allah! I do not fear that you will associate partners with Allah after me; however, I fear that you will vie with one another for the material world."<sup>127</sup>

Agreed upon.

In this hadith there are numerous points that are included in the Prophet's ﷺ mercy for his people. [1] The Prophet ﷺ is a harbinger

<sup>126</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Janā'iz* [The Funeral Prayers], Ch.: "Prayer upon the Martyr," 1:450 §1278.

<sup>127</sup> Ibid., 1:451 §1279; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "Affirmation of the Prophet's Basin and its Qualities," 4:1795 §2296.

for his *Umma*, which means that he goes before them in order to look after their best interests and prepare what they need. [2] The Prophet ﷺ witnesses their actions, so it is as if he remains among them and has not gone ahead. It is as if he remains after them to witness the works of the latter part of his community. Here we see that Allah ﷻ has gathered within the Prophet ﷺ two qualities that cannot be conjoined with anyone else besides him. The Prophet ﷺ takes care of their needs in both abodes, during his life on the earth and after his passing. [3] The Prophet ﷺ feared for his people. He did not fear that they will associate partners with Allah after him; he feared that the material world will be opened up for them and that they will vie with one another in it.

19. NINETEEN, the Prophet ﷺ informed us that his prayers upon the deceased are a form of mercy. He also informed us that the graves are filled with darkness, and that Allah ﷻ fills them with light by virtue of his prayers upon their occupants.

Yazīd b. Thābit رضي الله عنه reported:

خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَقِيعَ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ.  
قَالُوا: فُلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَدْنُتُمُونِي بِهَا! قَالُوا: كُنْتُ قَائِلًا  
صَائِمًا فَكَّرْهَنَا أَنْ نُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ  
مَيِّتٌ مَا كُنْتُ يَنْ أَظْهَرُكُمْ إِلَّا أَدْنُتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ. ثُمَّ  
أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

We once went out with the Prophet ﷺ. When he came upon al-Baqī' [the cemetery in Medina], he spotted a fresh grave and asked about it. The Companions said, 'It is the grave of so-and-so [a woman],' whom he knew. He then asked (them), 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. If anyone of you whom I know dies when I am present among you, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up

in rows behind him and he uttered the Supreme Greatness of Allah four times [said *Allāhu Akbar*, praying the funeral prayer].<sup>128</sup>

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (and this is his wording) and Ibn Abī Shayba, al-Ṭaḥāwī (in whose narration there was a lacuna that was corrected by the author of *al-Ittiḥāf*), al-Ṭabarānī, Abū Ya'la, Ibn Ḥibbān, al-Ḥākim and al-Bayhaqī (with an excellent chain of transmission).

Abū Hurayra رضي الله عنه said,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًّا فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ،  
فَسَأَلَ عَنْهَا أَوْ عَنْهُ، فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْنَتُمُونِي. قَالَ: فَكَأَنَّهُمْ  
صَغَرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: دُلُّونِي عَلَى قَبْرِهِ، فَدُلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ  
قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا هُمْ  
بِصَلَاتِي عَلَيْهِمْ.

There was a black woman (or a black man and [Abū Hurayra was unsure]) who used to clean the mosque, and Allah's Messenger ﷺ found her missing and asked about her (or him), and they [the Companions] said, 'She (or he) died.' He asked, 'Why did you not inform me?' It was as if they belittled his or her status. He then said, 'Show me his [or her] grave,' and so they showed him the grave and he prayed over her [or him] and then said, 'Indeed, these graves are filled with darkness for their inhabitants, but Allah ﷻ fills them with light due to my prayers over them.'<sup>129</sup>

<sup>128</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funeral Prayers], Ch.: "On Praying Over a Grave," 4:84 §2022; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On What has been Reported Regarding Prayer Over Graves," 1:489 §1528; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:475 §11217; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 22:240 §628; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:27 §1970; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:48 §6809.

<sup>129</sup> Set forth by •al-Bukhārī *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On

Agreed upon and this wording is Muslim's.

20. TWENTY, Allah ﷻ made His noble Prophet ﷺ clement (*ra'ūf*) and merciful (*rahīm*) toward the believers, and He has made these two names uniquely his. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>130</sup>

As for him ﷺ being mercy for the believers, we have already discussed that in the previous chapters. And as for the traditions that speak of him being merciful and compassionate, they are abundant.

21. TWENTY-ONE, the Prophet ﷺ ordered his people to invoke Allah's mercy for each other, and to deal kindly with themselves and others, and he clarified how this mercy is shown. Abū Hurayra ؓ reported that the Prophet ﷺ said in response to al-Aqra' b. Hābis,

مَنْ لَا يَرْحَمُ، لَا يُرْحَمُ.

Sweeping the Mosque," 1:175-176 §§446, 448, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over the Grave After [the Deceased] is Buried," 1:448 §2172; •Muslim in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 2:659 §956; •Aḥmad b. Hanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [What has been Reported Regarding the Funeral Prayers], Ch.: "On What has been Reported Regarding Prayers Over the Graves," 1:489 §1527-1529; •al-Nasā'ī in *al-Sunan al-kubrā*, 1:651 §2149; •Ibn Hibbān in *al-Shāḥih*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:46-47 §§6802, 6806.

<sup>130</sup> Qur'ān 9:128.

He who does not show mercy shall not receive mercy.<sup>131</sup>

Agreed upon.

‘Abd Allāh b. ‘Amr ﷺ reported that Allah’s Messenger ﷺ said,

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. ارْحَمُوا أَهْلَ الْأَرْضِ، يَرْحَمَكُمُ أَهْلُ السَّمَاءِ.

Those who show mercy shall receive mercy from the All-Merciful; show mercy to those on earth and the Lord of the heavens shall show mercy to you.<sup>132</sup>

Reported by Aḥmad, Ibn Abī Shayba, al-Ḥumaydī, Abū Dāwūd, and al-Bayhaqī. Al-Tirmidhī and al-Ḥākim declared it authentic.

Since Allah ﷻ made His noble Prophet ﷺ mercy to the worlds, this is the truth of certitude that his mercy envelops his *Umma*; and since Allah ﷻ has made the Prophet ﷺ a gift, this is the truth of certitude that his *Umma* enjoys the gift.

22. TWENTY-TWO, Allah ﷻ took His Prophet’s soul before the *Umma*, so that the *Umma* could have a harbinger and predecessor in the Hereafter. This would not have occurred had the Prophet ﷺ passed after his community, whereby he would witness its punishment. This stands counter to mercy. The following hadith of Abū Mūsā al-Ash‘arī ﷺ is one of his miracles. Al-Ash‘arī reported that Allah’s Messenger

<sup>131</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: al-Adab* [Proper Conduct], Ch.: “Kind Treatment of the child, kissing him and hugging him,” 5:2235 §5651; •Muslim in *al-Ṣaḥīḥ: Bk.: Faḍā’il* [Excellent Qualities], Ch.: “Kind treatment of the family and humility is to your credit,” 4:1808 §2315; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bukhārī in *al-Adab al-mufrad*, 1:46 §91, 99; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:100 §13354.

<sup>132</sup> See •Aḥmad b. Ḥanbal, *al-Musnad*, 2:160; •Abū Dāwūd, *al-Sunan: Bk.: al-Adab* [The Etiquette], Ch.: “On Mercy,” 2:703 §4951; •al-Tirmidhī, *al-Sunan: Bk.: al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “What Has been Reported Regarding Mercy toward Muslims,” 4:323 §1924; •Ibn Abī Shayba, *al-Muṣannaf*, 5:214 §25355; •al-Ḥumaydī, *al-Musnad*, 2:269 §591; •al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, 3:260; •al-Bayhaqī, *al-Sunan al-kubrā*, 9:41; •Ibn Ḥajar al-‘Asqalānī, *Fath al-bārī*, 13:359. This hadith is known as *al-Musalsal bi al-awwaliyya* (the first hadith traditionally transmitted from teacher to student).

ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، فَبَصَّ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ هَا  
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقْرَعَ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah ﷻ intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet before them and makes him a harbinger and recompense in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it, and he cools his eyes by destruction as they had belied him and disobeyed his command.<sup>133</sup>

Reported by Muslim.

23. TWENTY-THREE, the Prophet showed mercy to his community by not wanting to enter the inner chamber of the Ka'ba during the Hajj, for fear that it will make things burdensome for his people in the future. In addition to this, the Prophet was also fearful that if he retrieved water from the well of Zamzam with his own blessed hands, the others would crowd around the well in an attempt to emulate his practice. 'Ā'isha ﷺ said,

خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ، طَيِّبُ النَّفْسِ، ثُمَّ رَجَعَ إِلَيَّ  
وَهُوَ حَزِينٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ خَرَجْتَ مِنْ عِنْدِي وَأَنْتَ قَرِيرُ  
الْعَيْنِ، طَيِّبُ النَّفْسِ، وَرَجَعْتَ وَأَنْتَ حَزِينٌ. فَقَالَ: إِنِّي دَخَلْتُ الْكَعْبَةَ،  
وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ. إِنِّي أَخَافُ أَنْ أَكُونَ أَتَعَبْتُ أُمَّتِي مِنْ بَعْدِي.

One day the Prophet ﷺ left my company in a state of happiness and cheerfulness but came back later in a state of sadness. I said, 'O Allah's Messenger! You left my company in a state

<sup>133</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.

of happiness and cheerfulness but you have returned in a state of sadness.' The Prophet replied, 'I entered [the inner chamber of] the Ka'ba but I wished I had not done it. I am afraid that others of my *Umma* after me shall attempt to emulate it.'<sup>134</sup>

Reported by Aḥmad, Ibn Mājah\* and Ishāq. Al-Tirmidhī, Ibn Khuzayma and al-Ḥākim declared it authentic.

According to 'Abd Allāh b. 'Abbās ؓ,

إِنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ فَاسْتَسْقَى. فَقَالَ الْعَبَّاسُ: يَا فَضْلُ،  
اذهُبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: اسْقِنِي.  
قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: اسْقِنِي. فَشَرِبَ مِنْهُ.  
ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ، وَيَعْمَلُونَ فِيهَا. فَقَالَ: اْعْمَلُوا فَإِنَّكُمْ عَلَى  
عَمَلٍ صَالِحٍ. ثُمَّ قَالَ: لَوْلَا أَنْ تُغْلَبُوا لَتَرَلْتُ حَتَّى أَضَعَ الْحَبْلَ عَلَى هَذِهِ  
— يَغْنِي عَائِقَهُ.

Allah's Messenger ﷺ came to the watering-place (*siqāya*) and asked for water. Al-'Abbās said, "O Faḍl! Go to your mother and bring Allah's Messenger ﷺ something to drink." The Messenger said, "Let me drink." He said, "O Allah's Messenger! The people have put their hands in it." The Messenger said, "Let me drink." He then drank from it and went to the well of Zamzam where some people were providing water and others fetching it. He said, "Carry on with your work, for you are doing a righteous action." Then he said, "If it were not that you would be overcome, I would have come down and put the rope on this [i.e., his shoulder]."<sup>135</sup>

<sup>134</sup> See •Aḥmad b. Hanbal, *al-Musnad*, 6:137; •Ibn Rahawayh, *al-Musnad*, 3:652 §1241; •al-Tirmidhī, *al-Sunan*, 3:223 §873; •Ibn Mājah, *al-Sunan*, 2:1018 §3064; •Ibn Khuzayma, *al-Ṣaḥīḥ*, 4:333 §3041; •al-Ḥākim, *al-Mustadrak*, 1:653 §1752; •al-Bayhaqī, *al-Sunan al-kubrā*, 5:159.

<sup>135</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Hajj], Ch.:

Reported by al-Bukhārī.

Jābir رضي الله عنه reported in a long hadith about the Prophet's pilgrimage,

فَأَتَى [النَّبِيَّ ﷺ] بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ، فَقَالَ: انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنَّ يَغْلِبُكُمُ النَّاسُ عَلَى سِقَاتِكُمْ لَنَزَعْتُ مَعَكُمْ.

Then he [the Prophet ﷺ] went to Banū 'Abd al-Muṭṭalib and found them fetching water from the well of Zamzam. He said, 'Draw water, Banū 'Abd al-Muṭṭalib, for if it were not that the people would overcome you in providing water, I would have drawn it with you.'<sup>136</sup>

Reported by Muslim.

24. TWENTY-FOUR, the Prophet ﷺ feared ostentation for his *Umma*, in particular, the one who is praised to his face, and was afraid that such a person would become deluded.

Abū Mūsā al-Ash'arī رضي الله عنه said,

سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمِدْحَةِ. فَقَالَ: أَهْلَكْتُمْ — أَوْ قَطَعْتُمْ — ظَهَرَ الرَّجُلِ.

The Prophet ﷺ once heard a man who excessively praised someone else and said, 'You have destroyed [or he said, 'You have severed'] this man's back.'<sup>137</sup>

Agreed upon.

According to Abū Bakra رضي الله عنه,

"Providing Water for the Pilgrims," 2:589 §1554.

<sup>136</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hajj* [The Hajj], Ch.: "The Description of the Prophet's Pilgrimage," 2:891 §1218.

<sup>137</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Shahādāt* [The Testimony], Ch.: "On the Praise that is Deemed Offensive, and the Order to Say What One Knows," 2:947 §2520; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Prohibition of Praising Others if it is Excessive and there is Fear of Tribulation for the Recipient," 4:2297 §3001.

أَتْنَى رَجُلٍ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: وَنَيْلَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ،  
قَطَعْتَ عُنُقَ صَاحِبِكَ، مِرَارًا. ثُمَّ قَالَ: مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا مَحَالَةَ،  
فَلْيَقُلْ: أَحْسِبُ فَلَانًا، وَاللَّهُ حَسِيْبُهُ، وَلَا أَرْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا  
وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ.

A man once praised another person in the presence of Allah's Messenger ﷺ, and the Messenger said repeatedly, 'Woe unto you! You have cut your companion's neck, you have cut off your companion's neck.' Then he said, 'If one of us must praise his brother, let him say, "I consider so-and-so as such, and Allah will take account of him, and I purify none above Allah"; let him say, "I consider him as such-and-such" if he knows that about him.'<sup>138</sup>

Agreed upon.

Miqdād b. al-Aswad رَضِيَ اللَّهُ عَنْهُ reported that Allah's Messenger ﷺ said,

إِذَا رَأَيْتُمُ الْمَدَاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ.

When you come across those who are given to praise, throw dust in their faces.<sup>139</sup>

Reported by Muslim.

This narration can be understood in two possible ways. The first way is if this praise is excessive, and the second is if this praise leads to tribulations. If the praise is neither excessive nor liable to lead to tribulations, and the words about the person are true, then it is permissible. Nay, it may even be legislated. This is how we understand the Prophet's ﷺ praise for some of his Companions that he said to them directly. This is permissible, for such praise is "the hastened glad

<sup>138</sup> Ibid., Ch.: "When One Man Attests to the Good Character of Another Man That is Sufficient," 5:2252 §5714; •Muslim in *al-Shāḥih*, ibid. 4:2296 §3001.

<sup>139</sup> Set forth by •Muslim in *al-Shāḥih*, ibid. 4:2297 §3002.

tidings for the believer.”<sup>140</sup>

25. TWENTY-FIVE, the Prophet ﷺ allowed his *Umma* to use the forbidden when there was great burden and difficulty.

According to Anas b. Mālik رضي الله عنه:

Allah’s Messenger ﷺ gave a dispensation to ‘Abd al-Raḥmān b. ‘Awf and al-Zubayr b. al-‘Awām, allowing them to wear silken garments during travel due to the skin condition they both had.<sup>141</sup>

Agreed upon.

Now, it is well known that the Prophet ﷺ declared unlawful for men the wearing of silk, but here we see that he allowed it for these two noble Companions رضي الله عنهم due to the presence of extenuating circumstances.

26. TWENTY-SIX, the Prophet ﷺ was emphatic in his prohibition against things that spoil relationships between people and foment disunity among the *Umma*. He forbade the presence of two leaders in the *Umma* at the same time, and he disallowed rebellion against the Muslim polity. Although it is a fact that there are problems between individuals in the *Umma*, the Prophet ﷺ did not want people to add to them and cause them to grow. This is why he said that spoiling relations between people is a “shaver” that cuts the religion.

Abū al-Dardā رضي الله عنه reported that Allah’s Messenger ﷺ said, “Shall I not inform you of what is better than the level of fasting, prayer and charity?” The Companions رضي الله عنهم replied, “Of course.” He said,

إِصْلَاحُ ذَاتِ الْبَيْنِ. وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

<sup>140</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr* [The Piety], Ch.: “When a Righteous Person is Praised it is a Glad Tidings and Will Not Harm Him,” 4:2034 §2642.

<sup>141</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “On Wearing Silken Garments in Battle and on Other Occasions,” 3:1069 §§2762–2764; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās* [The Clothing], Ch.: “The Permissibility of a Man Wearing Silk if He Suffers from a Skin Condition and the Like,” 3:1646 §2076.

It is to make peace between people. But as for spoiling relations between people, it is the 'shaver'.

In al-Tirmidhī's version it adds:

هِيَ الْحَالِقَةُ. لَا أَقُولُ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ.

It is the 'shaver'; I do not say that it shaves off hair, rather it shaves off the religion.<sup>142</sup>

Reported by Aḥmad, al-Bukhārī in *al-Adab al-mufrad* and Hannād. Al-Tirmidhī and Ibn Ḥibbān declared it authentic.

The spoiling of relations begins with ruining ties between a master and a servant, a husband and a wife, and a brother with a brother, and ends with turning the citizenry against its leader and fomenting rebellion.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

لَيْسَ مِنَّا مَنْ خَبَبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ.

He who spoils the relations between a woman and her husband and a servant and his master is not from us.<sup>143</sup>

Reported by Abū Dāwūd; al-Ḥākim declared it authentic.

Abū Hurayra رضي الله عنه also reported that Allah's Messenger ﷺ said,

لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ. وَكُونُوا عِبَادَ اللَّهِ، إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ.

You must not be jealous of one another, you must not outbid

<sup>142</sup> See •Aḥmad b. Ḥanbal, *al-Musnad*, 6:444; •al-Tirmidhī, *al-Sunan* 4:663 §2509; •al-Bukhārī, *al-Adab al-mufrad*, 141-142 §391; •Hannād, *al-Zuhd*, 2:611 §1310; •Ibn Ḥibbān, *al-Ṣaḥīḥ*, 11:489 §5092.

<sup>143</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Talāq* [Divorce], Ch.: "Those who trot woman against her husband," 2:254 §2175; •al-Ḥākim in *al-Mustadrak*, 2:214 §2795; •Abd al-Razzāq in *al-Muṣannaf*, 11:456 §20994; •Abū Ya'la in *al-Musnad*, 4:303 §2413.

one another, you must not have spite against one another, you must not turn your backs on one another, and one of you must not buy in opposition to another's purchase. O servants of Allah! Become brothers to one another. The Muslim is the brother of the Muslim; he does not wrong him, he does not forsake him, and he does not scorn him."<sup>144</sup>

Reported by Muslim and Aḥmad.

Anas رضي الله عنه reported that the Prophet ﷺ said,

لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا، وَكُونُوا عِبَادَ اللَّهِ، إِخْوَانًا.

Do not envy one another, do not hate one another, do not sever ties with one another. Be servants of Allah and brothers.<sup>145</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، مَاتَ مَيِّتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ  
تَحْتَ رَايَةٍ عِمِّيَّةٍ يَغْضِبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً فَقُتِلَ  
فَقِتْلَةً جَاهِلِيَّةً. وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلَا يَتَحَاشَى  
مِنْ مُؤْمِنِهَا وَلَا يَفِي لِدِي عَهْدٍ عَهْدُهُ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ.

Whoever rebels against the writ of the Muslim state [and

<sup>144</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, affinity and good manners], Ch.: "The prohibition of wronging the Muslim, deserting him, and despising him, his goods, his blood and his wealth," 4:1986 §2564; •Aḥmad b. Ḥanbal, *al-Musnad*, 2:277 §7713; al-Bayhaqī, *al-Sunan al-kubrā*, 6:92 §11276, & in *Shu'ab al-īmān*, 5:280 §6660; al-Daylamī, *al-Firdaws bi-ma'thūr al-khiṭāb*, 2:470 §4002; •Ibn Rajab, *Jāmi' al-'Ulūm wa al-Hikam*, 1:326; •Abd b. Ḥumayd, *al-Musnad*, 1:420 §1442; •Ibn Hajar al-'Asqalānī in *Fath al-Bārī*, 10:483.

<sup>145</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Manners], Ch.: "On Migration," 5:2253 §5719; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "The Prohibition of Nursing Mutual Envy, Hatred, and Enmity," 4:1983 §2559.

challenges its authority] and separates himself from the community [*jamā'a*] and then dies, he dies the death of one in a state of *jāhiliyya* [the pre-Islamic time of ignorance]. And whoever fights under a blind banner, becomes angry for the sake of ignorant bigotry, calls to ignorant bigotry and gives support to blind bigotry and is then killed, his death is one of *jāhiliyya*. And whoever secedes from my nation [and rebels against the state, raising legions and troops], killing its righteous and sinful members and feels no compunction [in killing] its believers and does not fulfil the oath of the one from whom an oath is taken, then he is not from me and I am not from him.<sup>146</sup>

Reported by Muslim.

According to 'Abd Allāh b. 'Umar ﷺ, he heard the Messenger ﷺ say,

مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ؛ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً.

Whoever withdraws his obedience [to the rightful ruler] shall meet Allah on the Day of Resurrection bereft of any argument; and whoever dies without a pledge of fealty [*bay'a*] upon him dies a death of pre-Islamic ignorance [*jāhiliyya*].<sup>147</sup>

Reported by Muslim.

According to 'Arfaja ﷺ, he heard Allah's Messenger ﷺ say,

إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ. فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ — وَهِيَ جَمِيعٌ — فَاضْرِبُوهُ بِالسَّيْفِ، كَأَنَّا مَنْ كَانَ.

'Different evils will appear in the near future. If anyone

<sup>146</sup> Set forth by •Muslim in *al-Shahīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: "The Obligation to Stick to the Main Body of the Muslims in the Time of Trials", 3:1476, 1477 §1848; •al-Nasā'ī in *al-Sunan*: Bk.: *Tahrīm al-dam* [The Prohibition of Bloodshed], 7:123 §4114; •Ahmad b. Hanbal in *al-Musnad*, 2:296 §488.

<sup>147</sup> Ibid., 3:1478 §1851.

attempts to disunite this *Umma* while they are united, strike him with the sword, whoever he may be.'

Reported by Muslim.

And according to another tradition,

مَنْ آتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ  
جَمَاعَتَكُمْ، فَاقْتُلُوهُ.

Whoever comes to you while you are united [under the leadership of] a single person, desiring to undermine your solidarity, kill him.<sup>148</sup>

Reported by Muslim.

According to 'Awf b. Mālik رضي الله عنه، he heard Allah's Messenger ﷺ say,

خَيْرُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ  
عَلَيْهِمْ. وَشَرَّ أئِمَّتِكُمُ الَّذِينَ يُبَغِّضُونَهُمْ وَيُبَغِّضُونَكُمْ، وَتَلْعَنُونَهُمْ  
وَيَلْعَنُونَكُمْ. قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تُنَابِذُهُمُ بِالسَّيْفِ؟ فَقَالَ: لَا، مَا  
أَقَامُوا فِيكُمْ الصَّلَاةَ. وَإِذَا رَأَيْتُمْ مِنْ وَلَائِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا  
عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ.

The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and upon whom you invoke His blessings. And the worst of your rulers are those whom you hate and who hate you, and whom you curse and who curse you." It was asked, "O Allah's Messenger! Should we not overthrow them with the help of the sword?" He said, 'No, as long as they establish prayer among you. If you then find anything detestable in a leader,

<sup>148</sup> Ibid., Bk.: *al-Imāra* [The Leadership], Ch.: "The Ruling on the One Who Causes Disunity among the Muslims when They Are United," 3:1480 §1852.

you should hate his action, but do not disobey him.<sup>149</sup>

Reported by Muslim.

It is not allowed under any circumstances to rebel against the ruler unless he is guilty of imposing manifest disbelief which has no scope of interpretation and the scholars of the religion charge him with such.

According to ‘Ubāda b. al-Ṣāmit رضي الله عنه،

دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعَنَا. فَكَانَ فِيْمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَآثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ. قَالَ؛ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

Allah’s Messenger ﷺ called us forward and we pledged fealty to him. In our pledge of fealty, he made us commit to hearing and obeying both when energetic and tired, and in difficulty and ease, and that we [as he said] ‘do not come into conflict with the leaders that are over you unless you witness manifest disbelief for which you have proof with Allah.’<sup>150</sup>

Agreed upon and this wording is Muslim’s.

We see that Allah’s Messenger ﷺ was keen on the unity of this *Umma* and its solidarity. That is because with unity there is strength, and with disunity there is weakness and lowliness.

<sup>149</sup> Ibid., Ch.: “On the Best and the Worst of the Leaders,” 3:1481 §1855.

<sup>150</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: “The Saying of the Prophet ﷺ ‘After My Departure, You Will Observe Things that You Will Dislike,’” 6:2588 §6647; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: “The Obligation to Obey the Rulers in that which Does not Entail Disobedience, and the Prohibition of Disobeying Their Orders,” 3:1470 §1709.

الْبَابُ الرَّابِعُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ أَمَانًا لِلنَّاسِ فِي الدُّنْيَا

CHAPTER FOUR

THE HOLY PROPHET ﷺ IS PEACE AND  
PROTECTION FOR EVERY HUMAN SOUL  
IN THIS WORLD

ALLAH ﷻ HAS INFORMED US THAT HE MADE HIS CHOSEN MESSENGER ﷺ a source of peace and protection for people in the world. This is why humanity will not suffer from an all-out punishment as was faced by the previous communities. In addition, Allah made the Prophet ﷺ a source of security for his people, and a source of security for his Companions ﷺ, saving them from destruction and torment.

Because the Prophet ﷺ was a security, he did not invoke Allah against his opponents and enemies, even in the moments when he suffered from the harshest manifestations of enmity and opposition. And despite their avowed enmity toward him and his Companions ﷺ, the Prophet ﷺ never declared his disavowal of them. This is in stark contrast to what happened with the previous Prophets. The Prophet's manifestation as a source of security is but a single manifestation among the many manifestations of his immense and vast mercy.

This manifestation of the Prophet's mercy ﷺ, his being a source of security, is one of many. Because of him, people will not suffer a general, all-encompassing torment, such as mass drowning, floods and earthquakes, etc. The same cannot be said regarding the previous communities, who were wrecked, while their Prophets were in their midst.

The people of Prophet Nūḥ ﷺ suffered floods while Nūḥ ﷺ was alive in their midst. All of them were destroyed save the believers among them—and they were only a few—after Nūḥ invoked Allah against them. Allah said,

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۚ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūḥ (Noah) submitted: 'O my Lord! Do not leave even a single disbeliever living on earth. Surely, if You leave them (alive), they will keep leading your servants astray

*and will beget none but the most wicked and extremely disbelieving children.”* <sup>151</sup>

As a result of Nūh's invocation, his people were drowned in the flood. Allah said,

﴿قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١٥١﴾ فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١٥٢﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١٥٣﴾ ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ﴾

﴿(Nūh [Noah]) submitted: “O my Lord, my people have rejected me. So judge between me and them, and deliver me and the believers who are in my company.” So We delivered him and those who were (aboard) with him in the fully loaded Ark. Then thereafter We drowned all the rest.﴾ <sup>152</sup>

Allah also said,

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ﴾

﴿And indeed We sent Nūh (Noah) to his people. He lived amongst them for a millennium less fifty years. Then the Great Flood seized them whilst they were wrongdoers. Then We delivered Nūh (Noah) and those (with him) in the Ark, and made that (Ark and the incident) a sign for the people of the world.﴾ <sup>153</sup>

The Divine chastisement also afflicted the people of ‘Ād while Prophet Hūd ؑ was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷻ said,

<sup>151</sup> Qur’ān 71:26–27.

<sup>152</sup> Ibid., 26:117–120.

<sup>153</sup> Ibid., 29:14–15.

﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ لُذُنُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٥١﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنْ إِلَهِتِنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٥٢﴾ قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا تَجْهَلُونَ ٥٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرٌ نَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٥٤﴾ تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

«And, (O Beloved,) remember (Hūd) the kinship brother of the people of 'Ād, when he warned his people (of the dire consequences of their evil deeds) in al-Aḥqāf, (the Sand-Dunes [a valley in Yemen, between Oman and Mahra]) although (a number of) Warners (i.e., Messengers) had passed before and after him, (saying:) 'Worship no one but Allah. I fear for you the punishment of a (Terrible) Day.' They said: 'Have you come to us to turn us away from our gods? So bring us that (torment) you are threatening us with if you are of those who speak the truth.' He said: 'The knowledge (of the Hour of the torment) is with Allah alone. And I am only transmitting to you the injunctions which I have been sent with. But I can see that you are an ignorant people.' So when they saw that (torment) advancing on their valleys like a cloud, they said: 'This is the cloud that is going to rain upon us.' (Nay, not that,) rather this (cloud) is that (torment) which you were restlessly seeking to hasten. (This) is the storm in which is (approaching) a grievous punishment. (That) will destroy everything by the command of its Lord. They were (destroyed) in such a way that nothing could be seen except their (ruined) houses. That

*is how We punish the evildoers.* ﴿١٥٤﴾

Allah also said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَحْيِنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجِّيْنَهُمْ  
مِنْ عَذَابٍ غَلِيظٍ﴾

﴿And when Our command (of torment) came to pass, (then) We saved Hūd and the believers with him because of Our mercy, and We delivered them from severe punishment.﴾<sup>154</sup>

Allah also afflicted with torment the people of Sālih ﷺ while he was alive, and they were all destroyed save those who believed, and they were a few. Allah ﷻ said,

﴿فَلَمَّا جَاءَ أَمْرُنَا نَحْيِنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ  
خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٥٥﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيَرِهِمْ جَثِيمِينَ﴾

﴿Then, when Our command (of torment) came to pass, We saved Sālih and the believers with him through Our mercy and (also delivered them) from the humiliation of that day. Surely, your Lord alone is Powerful, Sovereign. And a dreadful blast overtook the wrongdoers. So morning found them (dead), lying prone in their homes.﴾<sup>155</sup>

The shrieking punishment befell the people of Shu‘ayb ﷺ while he was alive, and they were all ruined after Allah rescued those of them who believed, and they were a few. Allah ﷻ said,

﴿وَلَمَّا جَاءَ أَمْرُنَا نَحْيِنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتْ  
الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ جَثِيمِينَ ﴿١٥٦﴾ كَأَن لَّمْ يَعْنُوا فِيهَا﴾

<sup>154</sup> Ibid., 46:21-25.

<sup>155</sup> Ibid., 11:58.

<sup>156</sup> Ibid., 11:66-67.

أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿١٥٧﴾

﴿And when Our command (of torment) came, We saved Shu'ayb and the believers with him through Our mercy, but a dreadful blast seized the wrongdoers. So they reached the morning (as dead) lying prostrate in their homes—as if they had never put up there. Listen! (The people of) Madyan are doomed as were doomed (the people of) Thamūd.﴾<sup>157</sup>

Allah also obliterated the people of Lūt ﷺ while he was alive, after having taken him out of their midst, and they were all destroyed save those who believed, and they were a few in number. Allah ﷻ said,

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٥٨﴾ إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٥٩﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٦٠﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾

﴿So We delivered him and his entire family, except for an old woman who was amongst those who stayed behind. Then We destroyed the others. And We rained on them (stones). So how devastating was that rain on the people who were stressed with horror!﴾<sup>158</sup>

Allah also said,

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنصُودٍ ﴿١٦١﴾ مَّسُومَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ﴾

﴿Then, when Our command (of chastisement) came to pass, We turned the town upside down, and We rained upon it stones and pebbles of baked clay which incessantly teemed down (layer upon layer), which were marked by your Lord. And this (torment of stones) is not far away from the wrongdoers (even now).﴾<sup>159</sup>

<sup>157</sup> Ibid., 11:94-95.

<sup>158</sup> Ibid., 26:170-173.

<sup>159</sup> Ibid., 11:82-83.

The Children of Israel were afflicted with disfigurement while Prophet Mūsā ﷺ was alive among them, and Pharaoh was drowned, after which Mūsā and his people were delivered. Allah ﷻ said,

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ  
الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ  
عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتْ  
دَعْوَتُكُمْ فَأَسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَلَّوْنَا  
بَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا  
أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ  
وَأَنَا مِنَ الْمُسْلِمِينَ﴾

¶And Mūsā (Moses) said: "O our Lord, surely You have provided Pharaoh and his chiefs with the means of embellishment and (abundance of) riches in the life of the world. O our Lord, (have You given them all this) in order that they turn (the people) away from Your Path (sometimes by tempting and sometimes by terrifying them)? O our Lord, destroy their riches and make their hearts (so) callous that even then they may not believe until they see the grievous torment." (Allah) said: "The prayer of you both has indeed been granted. So remain steadfast, both of you, and follow not the path of those who do not possess knowledge." And We took the Children of Israel across the sea. Pharaoh and his army chased them with rebellion, tyranny and oppression until when he (Pharaoh) was seized by drowning, he said: "I believe that there is no god to be worshipped apart from (the God) that the Children of Israel have put faith in and I am (now) of the Muslims." <sup>160</sup>

<sup>160</sup> Ibid., 10:88-90.

As for the disfigurement that the Children of Israel suffered, Allah ﷻ quoted Mūsā who declared his disavowal of his people after they refused to fight:

﴿قَالُوا يَمُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ  
فَقَتَلَا إِنَّا هَهُنَا قَاعِدُونَ ﴿١٦١﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ  
بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٦٢﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً  
يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ﴾

﴿They said: "O Mūsā (Moses)! Never shall we enter this (land) so long as they are in it. So you (along with) your Lord go and fight; we are sitting right here." (Mūsā [Moses]) submitted: 'My Lord! I have no control (over anyone) except for myself and my brother (Hārūn [Aaron]). So put us apart from (these) wicked people (by Your command).' (The Lord) said: "So this (land) is forbidden to these (rebels) for forty years. (Anguished,) they will continue wandering around the earth in distraction. So grieve not, (O Mūsā [Moses]), over the (warning plight) of these disobedient and unruly people."﴾<sup>161</sup>

Allah ﷻ also said,

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خَاسِيَةً﴾

﴿And (O Jews) certainly you know well those of you who violated (the injunctions concerning) the Sabbath (Saturday). So We said to them: "Be you apes: rejected and despised."﴾<sup>162</sup>

Allah ﷻ has expanded upon the various punishments suffered by the previous nations. He said,

<sup>161</sup> Ibid., 5:24-26.

<sup>162</sup> Ibid., 2:65.

﴿فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ  
الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ  
لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

«So We seized (every one of) them for his sin. And there was (a faction) of those against whom We sent a storm of pelting stones. And of them was (also a group) whom a roaring blast seized. And (a party) of them were such whom We sank into the earth. And of them there was (yet another community) that We drowned. And Allah would never have wronged them, but they themselves wronged their own souls.»<sup>163</sup>

The other Messengers experienced similar things to what has been described here, but not the Messenger of Mercy ﷺ. He never declared his disavowal of those who harmed him or supplicated against them.

Another manifestation of this mercy that Allah ﷻ made him a source of security for people—especially the Prophet's *Umma*—is the fact that Allah took the Prophet's soul before them. The exalted Prophet ﷺ informed us that when Allah intends mercy for an *Umma*, He takes its Prophet's soul before it, that he may be a harbinger and predecessor for them in the Hereafter.

Abū Mūsā al-Ash'arī رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا  
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقَرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah ﷻ intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet and makes him a harbinger and recompense in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it,

<sup>163</sup> Ibid., 29:40.

and He cools his eyes by destruction as they had belied him and disobeyed his command.<sup>164</sup>

Reported by Muslim.

The brutality and opposition of the Quraysh against the Prophet ﷺ and his Companions ﷺ is widely documented. They attempted to bar others from the truth. They disbelieved, tortured the Prophet ﷺ and his Companions ﷺ and even killed a number of them, and disfigured others among them. Even the Prophet ﷺ was not safe from their belying and enmity. Despite all that, when the Prophet ﷺ departed from Taif—after its inhabitants struck him and shed his blessed blood—the angel in charge of the mountains asked him for permission to crush the people between the Akhshabān [the two mountains of Mecca], but he refused to have them punished on his account, and instead, prayed for their guidance. And when the Quraysh suffered famine and poverty and were afraid of their own destruction, the Prophet ﷺ prayed for them, so rain fell upon them and they were saved from a sure disaster. And when the Quraysh fought against the Prophet ﷺ and his Companions during the Battle of Uhud, the Prophet ﷺ pardoned them and asked Allah ﷻ to forgive them. He was not pleased to see them punished for what they did.

Another proof that the Prophet ﷺ is a source of security and protection for his people is the fact that he said he would defend the Muslims against the Anti-Christ [Dajjāl], were the latter to appear during his time. So if the Dajjāl had appeared during his time, he would not have been able to lead a single member of the Prophet's *Umma* astray. If, however, the Dajjāl appears after him ﷺ, Allah is the Guardian of every Muslim.

According to Nawwās b. Sam'ān ؓ,

ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ عَدَاةٍ، فَخَفَّضَ فِيهِ وَرَقَعٌ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ، عَرَفَ ذَلِكَ فِينَا. فَقَالَ: مَا شَأْنُكُمْ؟

<sup>164</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.

قُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَالَ عِدَاءً، فَخَفَضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ. فَقَالَ: غَيْرِ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ. وَإِنْ يَخْرُجْ، وَلَسْتُ فِيكُمْ، فَأَمُرُّوْا حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ.

One day Allah's Messenger ﷺ mentioned the Anti-Christ (Dajjāl) and raised and lowered his voice [in mention of him] to the point where we thought that he might be lurking behind the palm orchard. When we approached the Prophet ﷺ, he sensed this from us and asked, 'What is the matter?' We replied, 'O Allah's Messenger! Earlier you mentioned the Anti-Christ and raised and lowered your voice [in mention of him], to the point where we thought he might be lurking behind the palm orchard.' The Prophet ﷺ said, 'There is nothing I fear for you more than the Anti-Christ; if he appears and I am in your midst, I will argue with him on your behalf, and if he appears and I am not in your midst, then each person must tend to himself, and Allah will take care of every Muslim after me.'<sup>165</sup>

Reported by Muslim.

Since Allah ﷻ has made His Beloved Prophet ﷺ a source of security and protection for the *Umma*, they will not suffer the torments that afflicted the bygone communities. Allah ﷻ said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

«And, (in truth, the matter is that) it is not Allah's Glory to torment them, whilst you (O Venerable Beloved) are

<sup>165</sup> Set forth by •Muslim in *al-Shahīḥ*: Bk.: *al-Fitan* [The Tribulations], Ch.: "Mention of the Anti-Christ, His Qualities, and What is with Him," 4:2251 §2937.

also (present) amongst them. Nor would Allah torment them whilst they are engaged in supplicating Him for forgiveness. ﴿<sup>166</sup>

The Prophet ﷺ was a source of security and protection for his Companions ؓ. Abū Mūsā al-Ash'arī ؓ reported that Allah's Messenger ﷺ said,

النُّجُومُ أَمْنَةٌ لِلسَّمَاءِ فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ. وَأَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبْتُ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ.

The stars are a source of security for the heavens, and when the stars wane, the heavens will bring what is promised you; I am a source of security for my Companions, and when I go, they will receive what they are promised; and my Companions are a source of security for my people, and when my Companions pass, my people will receive what they are promised. <sup>167</sup>

Related by Muslim and Aḥmad.

Finally, the Prophet ﷺ is a source of security for his community because Allah Most High shall make him pleased and will not disappoint him. Allah said,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

﴿And soon your Lord shall bestow upon you (so much) that you will be well-pleased.﴾ <sup>168</sup>

‘Abd Allāh b. ‘Amr ؓ reported that the Prophet ﷺ recited Allah's words about Ibrāhīm,

<sup>166</sup> Qur’ān 8:33.

<sup>167</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “That the Presence of the Prophet ﷺ is a Security for the Companions, and that the Presence of the Companions is a Security for the Umma,” 4:1961 §2531; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:398; •Abū Ya’lā in *al-Musnad*, 13:260 §7276.

<sup>168</sup> Qur’ān 93:5.

﴿رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>169</sup>

and Allah's words about 'Isā عليه السلام,

﴿إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>170</sup>

Then the Prophet ﷺ raised his hand and said, weeping,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah! My people, my people!

So Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ: مَا يُبْكِيكَ؟

O Jibrīl! Go to Muhammad and ask him—and your Lord knows best: 'What causes you to weep?'

So Jibrīl عليه السلام went to the Prophet ﷺ and asked him, and the Prophet ﷺ told Jibrīl what he said—and he knew better—and then Allah said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسُوءُكَ.

O Jibrīl! Go to Muhammad and say, 'I shall make you pleased concerning your people and I shall not disappoint you.'<sup>171</sup>

Reported by Muslim.

<sup>169</sup> Ibid., 14:36.

<sup>170</sup> Ibid., 5:118.

<sup>171</sup> Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "On the Prophet's Supplication for His Nation ﷺ," 1:191 §202.

#### 4.1 SUMMARY

Allah ﷻ has revealed in the Qur'ān that He has not sent His esteemed Messenger ﷺ but as mercy for all the worlds. Allah ﷻ has also described it as "a great favour on the believers that He raised amongst them (the most eminent) Messenger ﷺ from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error."<sup>172</sup> Allah ﷻ has addressed his exalted Messenger ﷺ as mercy in another verse of third *sūra*.<sup>173</sup>

The Prophet ﷺ is neither indelicate and impolite nor harsh and strict, and is kind and courteous toward the believers. Allah ﷻ made the Prophet's religion a religion of mercy, ease, moderation, clemency and temperance. The Prophet ﷺ is mercy; he is the Prophet of Mercy; he was sent as mercy; and he is full of pity and compassion. He is mercy for all the worlds and a gift from the Lord of the worlds.

The hadith literature is rich in depicting him as mercy incarnate. The final Messenger of Allah ﷻ has been sent towards the whole of mankind and no other Prophet comes close to him in mercy. He is mercy for the worlds, the Prophet of Mercy, sent as mercy, mercy gifted to the worlds, mercy for the believers, nearer to them than their own selves, and nearer to the other Prophets than they are to their respective communities.

An epitome of humility and avid for the believers' welfare, he lightens the burden upon his community. Allah ﷻ made him a source of peace and protection for humanity. His supplication continues for his people in his worldly life and after his passing. Even his being a warner is also mercy to the entire mankind. And it is a mercy of Allah ﷻ that he took the soul of His Messenger before his people to make him a harbinger and predecessor to intercede with Allah ﷻ for his people.

Allah's Last Messenger ﷺ is mercy to all the worlds. Apart from the human world, he is mercy toward the jinn. Unlike the former Prophets such as Nūḥ and Lūt ؑ, he did not invoke Allah ﷻ to destroy the adamant and pigheaded disbelievers who denigrated him and would

<sup>172</sup> Qur'ān 3:164.

<sup>173</sup> Ibid., 3:159.

cause him terror and torture. He did not invoke Allah's wrath upon the miscreants of Taif and the confederates during the Battle of the Trench.

The Holy Prophet ﷺ is mercy for everyone in this world. As for humanity, he is mercy for the entire mankind. He is mercy for women, infants, children, youth, the weak, the poor and the indigent. He is mercy for the widows, the destitute and the slaves. Mercy and compassion for all the Creation, he is mercy to the orphans and a shelter to all the unprotected and insecure people. Nothing falls out of the ambit of his mercy: the servants, the slaves, the old, the handicapped and the disabled, the sick, the beggars and the ignorant, even the deceased.

His mercy is so boundless as to attend to the disobedient and sinful as well. And a step ahead, he is mercy and kindness toward the hypocrites, enemies, disbelievers and idolaters alike. The Holy Prophet's mercy and kindness also encompasses the non-Muslim citizens and those under an agreement of protection.

While commanding His Prophet Nūḥ عليه السلام, Allah said : "And there will (also) be (kingdoms, classes and) species (in the future again) whom We shall provide with (mercy and the worldly favours)."<sup>174</sup> So Muhammad ﷺ the merciful is mercy to the whole of animal kingdom, classes and species, the birds, the wild life and the marine life. They are under the umbrella of his clemency and compassion.

And his infinite mercy does not end here. Even the inanimate world seeks mercy from him. The soil, the hills and mountains, stones, pebbles and sand particles all are blessed with a feeling for him. The distances would be pleated under his feet and no stone would fail to bow in prostration for him. He ﷺ was on [Mount] Ḥirā' with Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥa and al-Zubayr عليه السلام. So the mountain moved. The Prophet ﷺ said: "Be still, for there is none on you except a Prophet, a champion of the truth and a martyr!" So Allah ﷻ has not sent His esteemed Messenger ﷺ but as mercy for all the worlds: for this world, the post-demise intermediate world before resurrection and the Hereafter.

<sup>174</sup> Ibid., II:48.

## PART II

الْبَابُ الْخَامِسُ

كَوْنُهُ ﷺ رَحْمَةً لِلْعَالَمِينَ وَشَفَقَتُهُ عَلَى الْخَلْقِ جَمِيعًا

CHAPTER FIVE

THE HOLY PROPHET'S RANK AS MERCY  
TO THE WORLDS AND HIS COMPASSION  
FOR ALL THE CREATION

١/١. عَنْ عَائِشَةَ ٱلرَضِىَّةِ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أَحَدٍ؟ قَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي. فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ. فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ. فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ، فَقَالَ: ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أَطْبِقَ عَلَيْهِمُ الْأَخْشَبِينَ؟ فَقَالَ النَّبِيُّ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.

مُتَّفَقٌ عَلَيْهِ.

١/١. According to 'Ā'isha ٱلرَضِىَّةُ, the mother of believers, she asked the Prophet ﷺ, "Did you ever experience a day harder than the day of Uhud?" He replied, "Indeed, I experienced a great deal at the hands of your people [the Quraysh]. The hardest treatment I met from them was on the Day of 'Aqaba when I presented myself to Ibn 'Abd Yālīl b. 'Abd Kulāl [one of the chiefs of Taif]. He did not respond [to my call] so I departed with deep distress and I did not recover until I arrived at Qarn al-Tha'ālib. There, I raised my head and, lo and behold, I was

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad' al-khalq* [The Beginning of Creation], Ch.: "Mention of the Angels," 3:1180 §3059; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On the Harm Experienced by the Prophet ﷺ at the Hands of the Pagans and Hypocrites," 3:1420 §1795; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:405 §7706; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:516 §6561; •Abū 'Awāna in *al-Musnad*, 3:340 §6902; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 8:370 §8902.

under a cloud that cast its shadow on me. I looked at it and, suddenly, I saw Jibrīl inside it and he called out to me, saying, 'Indeed, Allah heard what your people said to you and their response to you, and He has sent you the angel in charge of the mountains that you may command him what you like in regard to these people.' Then the angel of the mountains called me, greeted me with salutations of peace and said, 'O Muhammad! I will do as you wish; if you like, I will bring together the two mountains [that stand opposite to each other at the extremities of Mecca] to crush them in between.' But I said, 'Nay, rather I hope that Allah will bring forth from among their descendants people who will worship Allah alone and associate no partners with Him.'"

Agreed upon.

٢/٢. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْجِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اَللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

2/2. According to 'Abd Allāh b. Mas'ūd ﷺ, "It is as if I am looking at the Prophet ﷺ now, speaking about a Prophet from the Prophets of old; one struck by his people, causing him to bleed, and yet he said as he wiped the blood from his face, 'O Allah! Forgive my people, for they know not!'"

Agreed upon.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: "The Hadith About the Cave," 3:1282 §3290; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On the Battle of Uhud," 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: "Patience with Affliction," 2:1335 §4025; •Abū Ya'la in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106-107 §1686.

٣ / ٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

وفي رواية: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا. رَوَاهُ أَبُو نَعِيمٍ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

3/3. According to Abū Hurayra رضي الله عنه,

“It was submitted, ‘O Messenger of Allah! Invoke a curse against the pagans,’ but he replied, ‘I was not sent as a curser; I was only sent as mercy.’”

Reported by Muslim and al-Bukhārī in *al-Adab [al-mufrad]*.

In another narration he said رضي الله عنه, “I was only sent as mercy and I was not sent as punishment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

٤ / ٤. عَنْ سَلْمَانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ.

رَوَاهُ أَبُو دَاوُدَ.

4/4. According to Salmān رضي الله عنه, “Allah’s Messenger ﷺ said,

‘Indeed, He [Allah] only sent me as mercy to the worlds.’”

Reported by Abū Dāwūd.

<sup>3</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-īmān*, 2:144 §1403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-ta’rīf*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 3:202.

<sup>4</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:437 §23757; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: “The Prohibition of Maligning the Companions of Allah’s Messenger ﷺ,” 4:215 §4659.

٥ / ٥. وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ وَهُدًى لِّلْعَالَمِينَ.

رَوَاهُ أَحْمَدُ.

5/5. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ, "Allah's Messenger ﷺ said, 'Indeed, Allah sent me as mercy to the worlds and a guidance for the worlds.'"

Reported by Aḥmad.

٦ / ٦. وفي رواية: وَهُدًى لِّلْمُتَّقِينَ.

رَوَاهُ أَبُو نُعَيْمٍ.

6/6. According to another report, "... and a guidance for the God-fearing [*muttaqīn* i.e. the Prophets and the righteous]."

Reported by Abū Nu'aym.

٧ / ٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ، إِنَّمَا أَنَا رَحْمَةٌ مُّهْدَاةٌ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ وَاللَّفْظُ لَهُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِهِمَا فَقَدْ اخْتَجَا جَمِيعًا بِإِلَافٍ بِنِ سَعِيدٍ وَالتَّفَرُّدُ مِنَ الثَّقَاتِ مَقْبُولٌ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ رَجَالُ الصَّحِيحِ.

7/7. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, "Allah's Messenger ﷺ said, 'O people! I am only mercy gifted to you!'"

<sup>5</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:268 §22361; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 8:196 §7803; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:181 §3583; •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:415; •al-Haythamī in *Majma' al-Zawā'id*, 5:69; •al-Suyūṭī in *al-Durr al-Manthūr*, 5:688.

<sup>6</sup> Set forth by •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:4 §1.

<sup>7</sup> Set forth by •al-Dārimī in the introduction of *al-Sunan*, section, "How the

Reported by al-Dārimī, Ibn Abī Shayba and al-Ḥākim (and this wording is his). According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim], for both of them utilized Mālik b. Sa'īr as a proof and isolated narrations from reliable sources are accepted." Al-Haythamī said, "Its sources are authentic."

٨ / ٨. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً. فَقَالَ: أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ أَبِي شَيْبَةَ.

8/8. According to Abū Mūsā al-Ash'arī رضي الله عنه,

"Allah's Messenger ﷺ would mention to us his various names. He would say, 'I am Muhammad, Aḥmad, al-Muqaffī [the Last], al-Ḥāshir [the Gatherer], the Prophet of Repentance and the Prophet of Mercy.'"

Reported by Muslim, Aḥmad and Ibn Abī Shayba.

٩ / ٩. عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رضي الله عنه قُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ فِي التَّوْرَةِ. قَالَ: أَجَلٌ وَاللَّهِ، إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾. وَحِزْرًا لِلْأُمِّيِّينَ. أَنْتَ عَبْدِي وَرَسُولِي. سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفَطٍّ وَلَا غَلِظٍ وَلَا

Prophet's Affair Was in the Beginning ﷺ," 1:21 §10; •Ibn Abī Shayba in *al-Muṣannaf*, 6:325 §31782; •al-Ḥākim in *al-Mustadrak*, 1:91 §100; •al-Qudā'ī in *Musnad al-Shihāb*, 2:189-190 §1160-1161; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 3:223 §2981 and in *al-Mu'jam al-Ṣaghīr*, 1:168 §264; •al-Bayhaqī in *Shu'ab al-Imān*, 2:143-144 §§1402, 1404, 1445; •al-Haythamī in *Majma' al-Zawā'id*, 8:257.

<sup>8</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "Regarding His Names ﷺ," 4:1828 §2355; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:395 §§404, 407; •Ibn Abī Shayba in *al-Muṣannaf*, 6:311 §31692-31693; •al-Ḥākim in *al-Mustadrak*, 2:659 §4185-4186; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 4:327 §§4338, 4417; •Ibn Ja'd in *al-Musnad*, 1:479 §3322.

سَخَابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ. وَلَنْ يَقْبِضَهُ اللَّهُ  
حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحَ بِهَا أَعْيُنًا عُمَيَّا وَأَذَانًا  
صُمًّا وَقُلُوبًا غُلْفًا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالدَّارِمِيُّ.

9/9. According to ‘Aṭā’ b. Yasār,

“I met ‘Abd Allāh b. ‘Amr b. al-‘Āṣ ﷺ and said (to him), ‘Tell me about the attributes of Allah’s Messenger ﷺ as found in the Torah.’ He said, ‘Yes. By Allah, he is described in the Torah with some of his attributes mentioned in the Qur’ān, ﴿O Prophet! Certainly, We have sent you as a witness, a giver of glad tidings and a warner﴾ [Q.33:45] and a protection to the unlettered. You are My slave and Messenger. I have named you al-Mutawakkil [the trustworthy one] who is neither bilious nor callous, nor loud in the markets. He does not react to a wrong action with a wrong action; rather he pardons and forgives. Allah will not take him back to Himself until He has made through him the crooked community straight so that they say, “There is no God but Allah,” and with that they will open blind eyes, deaf ears and covered (polluted) hearts.”

Reported by al-Bukhārī, Aḥmad and al-Dārimī

١٠/١٠. عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَقِيقًا.

<sup>9</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyūʿ* [The Transactions], Ch.: “The Prohibition of Being Loud and Boisterous in the Marketplace,” 2:747 §2018, and in Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On the Verse ﴿Certainly We have sent you as a witness, a giver of glad tidings, and a warner﴾,” 4:1831 §4558, and in •al-Adab al-Mufrad, 95 §246; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:174 §6622; •al-Dārimī in *al-Sunan*, 1:16 §6; •Abū Nuʿaym in *Hilya al-Awliyāʾ*, 5:387; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:360–362; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:45 §13079, and in •*Shuʿab al-Imān*, 2:137 §1410, and in •al-Iʿtiqād, 1:256; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:460 §435; •al-Ṭabarī in *Jāmiʿ al-Bayān*, 9:83; •Ibn Kathīr in *Tafsīr al-Qurʾān al-ʿAẓīm*, 2:254.

رَوَاهُ مُسْلِمٌ وَالدَّارَقُطْنِيُّ.

10/10. According to Mālik b. al-Ḥuwayrith رضي الله عنه,

“Allah’s Messenger ﷺ was most merciful and tender-hearted.”

Reported by Muslim and al-Dāraqutnī.

١١/١١. عَنْ عُثْمَانَ بْنِ حُنَيْفٍ رضي الله عنه أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: أَدْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ. فَقَالَ: أَدْعُهُ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وَضُوءَهُ وَيُصَلِّيَ رَكَعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ، إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ، إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى. اللَّهُمَّ فَسَقِّعْهُ فِيَّ».

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهٍ وَاللَّفْظُ لَهُ وَابْنُ خَارِثٍ فِي الْكَبِيرِ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: حَدِيثٌ صَحِيحٌ. وَقَالَ الْأَلْبَانِيُّ: صَحِيحٌ.

11/11. According to ‘Uthmān b. Hunayf رضي الله عنه,

“A blind man came to the Prophet ﷺ and said, “Pray to Allah

<sup>10</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Masājid wa mawāḍi‘ al-ṣalāh* [The Mosques and Places of Prayer], Ch.: “On Who Has More Right to the Imamate,” 1:465 §674; •al-Dāraqutnī in *al-Sunan*, 1:272 §1; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:288 §637; •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:385 §1678, 2:17 §2102, and 3:120 §5076.

<sup>11</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt* [The Supplications], Ch.: “Regarding the Supplication of a Weak Person,” 5:569 §3578; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:138 §17240–17242; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: “On What Has Been Reported Regarding the Prayer of Need,” 1:441 §1385; •al-Nasā‘ī in *al-Sunan al-Kubrā*, 6:168 §10495, 10494; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:225 §1219; •al-Hākim in *al-Mustadrak*, 1:458,

that He grants me health (i.e., restoration of sight).” The Prophet ﷺ replied, “If you like I put it off—which is better for you—or if you like, I pray for you (right now).” The man submitted, ‘Supplicate Him.’ So he ordered him to perform the ritual ablution well and pray two cycles of prayer, and then entreat with this supplication: “O Allah! I ask You and turn to You through Muhammad, the Prophet of Mercy. O Muhammad! I turn to my Lord through you so that this need of mine may be fulfilled. O Allah, so approve the intercession of Your Beloved Messenger in my favour!”

Reported by Aḥmad, al-Tirmidhī, al-Nasā’ī, Ibn Mājah [and this wording is his], and al-Bukhārī (in *al-Tārikh al-Kabīr*). According to al-Tirmidhī, “This is a fine authentic tradition.” According to Abū Ishāq, “This is an authentic tradition.” Al-Ḥākim said, “This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim].” According to al-Haythamī, “It is an authentic tradition.” And al-Albānī said, “It is authentic.”

١٢/١٢. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ، وَخَرَجَ مَعَهُ النَّبِيُّ ﷺ فِي أَشْيَاحٍ مِنْ قُرَيْشٍ، فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا، فَحَلُّوا رِحَالَهُمْ. فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ، وَكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَقِتُ. قَالَ: فَهُمْ يَحْلُونَ رِحَالَهُمْ، فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ، حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: هَذَا سَيِّدُ الْعَالَمِينَ؛ هَذَا رَسُولُ رَبِّ الْعَالَمِينَ؛ يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

12/12. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ, “Abū Ṭālib travelled to

700, and 707 §§§1180, 1909, 1929; •al-Ṭabarānī in *al-Mu‘jam al-Ṣaghīr*, 1:306 §508, and in •*al-Mu‘jam al-Kabīr*, 9:30 §8311; •Abd b. Ḥumayd in *al-Musnad*, 1:147 §379; •al-Mundhirī in *al-Tarḥīb wa al-Tarḥīb*, 1:272 §1018; •al-Haythamī in *Majma‘ al-Zawā‘id*, 2:279.

<sup>12</sup> Set forth by •al-Tirmidhī in *al-Sunan*, *Kitab al-Manāqib* [The Exemplary

the Levant and the Prophet ﷺ accompanied him along with some elders from the Quraysh. When they reached a monk, they dismounted from their riding animals and removed their belongings. The monk then approached them, whereas before that they would pass by him, but he would neither go to them nor take any care of them. So when they were removing their belongings, the monk began to go among them, until he reached Allah's Messenger ﷺ, took his hand, and said, "This is the master of the worlds [*sayyid al-ālamīn*]; this is the Messenger of the Lord of the worlds; Allah sends him as mercy to the worlds."

Reported by al-Tirmidhī, Ibn Abī Shayba and Ibn Ḥibbān. Al-Tirmidhī said, "This is a fine tradition."

١٣/١٣. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا صَلَّيْتُمْ عَلَى رَسُولِ اللَّهِ ﷺ فَأَحْسِنُوا الصَّلَاةَ عَلَيْهِ فَإِنَّكُمْ لَا تَدْرُونَ لَعَلَّ ذَلِكَ يُعْرَضُ عَلَيْهِ. قَالَ: فَقَالُوا لَهُ: فَعَلَّمَنَا. قَالَ: قُولُوا: اَللَّهُمَّ، اجْعَلْ صَلَاتِكَ، وَرَحْمَتِكَ، وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ. اَللَّهُمَّ، ابْعَثْهُ مَقَامًا مَحْمُودًا يَغِيبُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ.

رَوَاهُ ابْنُ مَاجَهَ وَعَبْدُ الرَّزَّاقِ وَأَبُو يَعْلَى.

13/13. 'Abd Allāh b. Mas'ūd رَضِيَ اللَّهُ عَنْهُ said,

"When you invoke salutation on Allah's Messenger ﷺ do it well, for you do not know that it is presented to him." They [the Companions]

Qualities], Ch.: "On What Has Been Reported About the Prophet's Prophethood ﷺ," 5:590 §3620; •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:317 §31733, 36541; •Ibn Ḥibbān in *al-Thiqāt*, 1:42; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:45 §19; •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 1:519.

<sup>13</sup> Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: "On Sending Prayers Upon the Prophet ﷺ," 1:293 §906; •Abū Ya'lā in *al-Musnad*, 9:175 §5267; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §8594; •al-Bayhaqī in *Shu'ab al-Īmān*, 2:208 §1550; •al-Shāshī in *al-Musnad*, 2:89 §611; •al-Maḥāmīlī in *al-Amālī*, 1:287–288 §294; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:329 §2588.

said to him, "So teach us sending salutation on him." He said, "Say, 'O Allah! Place Your salutations, mercy, and blessings upon the Master of the Messengers, the Imam of the pious, and the Seal of the Prophets, Muhammad, Your servant and Messenger, the Imam of goodness, the leader of goodness and the Messenger of Mercy. O Allah! Grant him the praiseworthy station over which the first and the last will be jealous.'"

Reported by Ibn Mājah, 'Abd al-Razzāq and Abū Ya'la.

١٤/١٤. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صِفَتِي أَحْمَدُ الْمُتَوَكِّلُ؛ لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ؛ يَجْزِي بِالْحَسَنَةِ وَلَا يُكَافِي السَّيِّئَةَ. مَوْلِدُهُ بِمَكَّةَ وَمُهَاجِرُهُ طَيْبَةَ. وَأُمَّتُهُ الْحَمَادُونَ يَأْتِرُونَ عَلَى أَنْصَافِهِمْ وَيُوضُّوْنَ أَطْرَافَهُمْ؛ أَنَا جِيْلُهُمْ فِي صُدُورِهِمْ؛ يَصِفُّونَ لِلصَّلَاةِ كَمَا يَصِفُّونَ لِلْقِتَالِ؛ قُرْبَانُهُمُ الَّذِي يَتَقَرَّبُونَ بِهِ إِلَيَّ دِمَاؤُهُمْ؛ رُهْبَانُ اللَّيْلِ لِيُوثَّ بِالنَّهَارِ.  
رَوَاهُ الطَّبْرَانِيُّ وَالذَّيْلَمِيُّ.

14/14. According to 'Abd Allāh b. Mas'ūd رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"My attributes are: Ahmad al-Mutawakkil—most praiseworthy and trusting Allah; neither bilious nor callous; and the one who pays back a good deed and does not repay evil with evil. His birthplace is Mecca and his abode of immigration is Tayba [Medina the Pure]. His Community engages in abundant praise [of Allah]. They wear their loincloths at mid-shin level and they wash their extremities in ritual ablution [*wuḍū'*]. Their scripture is within their breasts (they learn the Qur'ān by heart) and they align themselves in straight rows for the ritual prayer as they do for combat. Their blood is the sacrifice by which they draw near to me. They are ascetic devotees by night and lions by day."

<sup>14</sup> Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 100:89 §10046; •al-Daylamī in *Musnad al-Firdaws*, 2:400 §3779; •al-Haythamī in *Majma' al-Zawā'id*, 8:271.

Reported by al-Ṭabarānī and al-Daylamī.

١٥/١٥. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اِسْمِي فِي الْقُرْآنِ مُحَمَّدٌ، وَفِي الْإِنْجِيلِ أَحْمَدُ، وَفِي التَّوْرَةِ أُحِيدُ؛ وَإِنَّمَا سُمِّيتُ أُحِيدَ لِأَنِّي أُحِيدُ عَنْ أُمَّتِي نَارَ جَهَنَّمَ. فَأَحِبُّوا الْعَرَبَ بِكُلِّ قَلْبِكُمْ.

رَوَاهُ ابْنُ عَسَاكِرَ وَالْقُرْطُبِيُّ وَالدَّهَمِيُّ.

15/15. According to Ibn ‘Abbās رضي الله عنه, Allah’s Messenger ﷺ said,

“In the Qur’ān my name is Muhammad; in the Gospel it is Aḥmad; and in the Torah it is Uḥīd [he who takes to one side]. I was named Uḥīd because I shall keep my Community from the Fire of Hell. So for that sake love the Arabs wholeheartedly.”

Reported by Ibn ‘Asākir, al-Qurṭubī and al-Dhahabī.

١٦/١٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوَّلُ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ. اقْرَءُوا إِنْ شِئْتُمْ: ﴿الَّتِي أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾. فَأَيُّهَا مُؤْمِنَ مَاتَ وَتَرَكَ مَالًا فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ.

مُتَّفَقٌ عَلَيْهِ.

16/16. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“There is not a single believer save that I am closer to him [than

<sup>15</sup> Set forth by •Ibn ‘Asākir in *Tārīkh Dimashq*, 3:32; •al-Qurṭubī in *al-Jāmi‘ li Ahkām al-Qur’ān*, 18:84; •al-Dhahabī in *Mizān al-I’tidāl*, 1:336; •al-‘Asqalānī in *Lisān al-Mizān*, 1:354 §1096; •al-Nawawī in *Tahdhīb al-Asmā’*, 1:49; •al-Suyūṭī in *al-Khaṣā’iṣ al-Kubrā*, 1:133.

<sup>16</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istiqrāḍ wa adā’ al-duyūn wa al-ḥijr wa al-taṣlīs* [The Loans, Repayment of Debts, Rent, and Bankruptcy], Ch.: “Prayer Over One Who Leaves a Debt Behind,” 2:845 §2269, and in Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “The Prophet is closer to the believers than their own selves,” 4:1795 §4503; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā’id* [The Inheritance], Ch.: “Whoever Leaves

his own self] in the world and the Hereafter. Recite if you wish, *«The Prophet is closer to the believers than their own selves»* [Q.33:6]. So whenever a believer dies and leaves wealth behind, then let it be inherited by his family, whoever they may be. And whoever leaves behind a debt or destitute dependents let him come to me for I am his master.”

Agreed upon.

١٧/١٧. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: صَبَحَكُمْ وَمَسَاكُمْ. وَيَقُولُ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ، وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطَى، وَيَقُولُ: أَمَّا بَعْدُ، فَإِنْ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ. وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا. وَكُلُّ بِدْعَةٍ ضَلَالَةٌ. ثُمَّ يَقُولُ: أَنَا أَوَّلُ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلِيَ وَعَلَيَّ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

17/17. According to Jābir b. ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ,

“When Allah’s Messenger ﷺ would deliver sermons, his eyes would redden, his voice would rise, and his admonition would become

Behind Wealth Then it is For His Heirs,” 3:1238 §1619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8399; •‘Abd al-Razzāq in *al-Muṣannaḥ*, 8:291 §15261; •Abū ‘Awāna in *al-Musnad*, 3:445 §5630; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:238 §12148; •Ibn Kathir in *Tafsīr al-Qur’ān al-‘Aẓīm*, 3:469.

<sup>17</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jumu’a* [The the Friday Prayer], chapter “Shortening the Prayer and the Sermon,” 2:592 §867; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:310 §14373; •al-Nasā’ī in *al-Sunan* in *Kitāb Ṣalāh al-‘īdayn* [The Two Eid Prayers], Ch.: “On How the Sermon is Given,” 3:188 §1578, also in *al-Sunan al-Kubrā*, 1:550 §1786; •Ibn Mājah in the introduction to *al-Sunan*, section, “Abstinance from Blameworthy Innovation and Argumentation,” 1:17 §45; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:186 §10; •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 3:160 §9418, and in *al-Mu’jam al-Kabīr*, 3:100 §8531; •Abū Ya’lā in *al-Musnad*, 4:85, 90 §§2111, 2119; •al-Bayhaqī in

intense as if he were warning of an army ready to attack (any time) day or night. He would say, 'I have been sent together with the Final Hour like these two,' joining his index and middle fingers. 'Indeed, the most truthful of all speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The worst of all matters is innovating the fundamentals. Every innovation of fundamentals is a blameworthy innovation, and every innovation is misguidance. I am closer to every believer than his own self, so whoever leaves behind property, it belongs to his dependents, and whoever leaves behind a debt or destitute dependents, then it is on me [to pay his debt and assist his dependents].'"

Reported by Muslim, al-Nasā'ī and Ibn Mājah.

١٨/١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنِّي النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قَالَ: اضْرِبُوهُ. . . . فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ. قَالَ: لَا تَقُولُوا هَكَذَا. لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ.

وَفِي رِوَايَةٍ: وَلَكِنْ قُولُوا: رَحِمَكَ اللَّهُ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ.

18/18. According to Abū Hurayra رضي الله عنه,

"A man who was drunk was brought to the Prophet ﷺ and he said, 'Lash him....' When the man departed [after receiving the prescribed penalty], some people said (to him), 'Allah humiliated you!' Upon hearing this, the Prophet ﷺ said, 'Do not talk like this. Do not help

*al-Sunan al-Kubrā*, 3:206 §5544.

<sup>18</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "Striking With Palm Branches and Shoes," 6:2488 §6395, also in the Ch.: "What is Detested of Curses Uttered Against Those who Consume Alcohol and Evidence that the Drinker is Not Expelled From the Religion," 6:2489 §6399; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:299 § 7973; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "The Prescribed Punishment for Drinking Alcohol," 4:162 §4477.

Satan against him.”

Reported by al-Bukhārī and Abū Dāwūd.

According to another report, he said, “Say instead, ‘May Allah have mercy upon you!’”

Reported by Aḥmad and al-Nasā’ī.

١٩/١٩. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ. قَالَ: فَجَلَسْنَا فَخَرَجَ عَلَيْنَا فَقَالَ: مَا زِلْتُمْ هَهُنَا؟ قُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: أَحْسَنْتُمْ أَوْ أَصَبْتُمْ. قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: الْنُجُومُ أَمَنَةٌ لِلسَّمَاءِ. فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءُ مَا يُوعَدُ. وَأَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا ذَهَبَتْ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي. فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

19/19. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ,

“We prayed the Dusk Prayer [*Maghrib*] with Allah’s Messenger ﷺ and then we said, ‘We should sit for a while so we can pray the Nightfall Prayer [*Isha*] with him, too.’ So we sat [waiting] and as Allah’s Messenger arrived (from his chamber), he asked, ‘How come you all are still here?’ We said, ‘O Messenger of Allah! We prayed the Dusk Prayer with you and said that we should sit and wait to pray the Nightfall prayer with you, too.’ He said, ‘You have done well’ or he may have said, ‘You have done the right thing!’ Then he raised his gaze to the heavens [and he would often raise his gaze to the heavens],

<sup>19</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “That the Presence of the Prophet ﷺ is a Security for the Companions, and that the Presence of the Companions is a Security for the Umma,” 4:1961 §2531; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:398; •Abū Ya’lā in *al-Musnad*, 13:260 §7276.

and said, 'The stars are armors for the heaven, and when the stars fade out and fall, the heaven is brought what was promised [the Day of Judgment]; and I am armour for my Companions, so when I go, my Companions will be brought what was promised to them; and my Companions are armour for my Community, so when they go, my Community will be brought what was promised to them.'

Reported by Muslim and Aḥmad.

٢٠/٢٠. عَنْ أَبِي بَنِي كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى حَرْفٍ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى حَرْفَيْنِ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرُفٍ، فَقَالَ: أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنْ أَمَّتِي لَا تُطِيقُ ذَلِكَ، ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتُكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ. فَأَتَيْمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

20/20. According to Ubayy b. Ka'b رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ was near the outskirts of Medina near Banū Ghifār when Jibrīl عَلَيْهِ السَّلَامُ came to him and said, 'Allah has commanded you that your Community should recite the Qur'ān in one mode [*ḥarf*—semantic rhythm].' He said, 'I ask Allah's pardon and forgiveness! My Community is incapable of that.' Then he [Jibrīl] came to him a second time and said, 'Allah has commanded you that your Community should recite the Qur'ān in two modes.' He said, 'I ask Allah's pardon

<sup>20</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfir wa qashruḥā* [The Traveler's Prayer and its Shortening], Ch.: "That the Qur'ān Has Seven Modes of Recitation, and What that Means," 1:562 §821; •al-Nasā'ī in *al-Sunan al-kubrā*: Bk.: *al-Iftitāḥ* [The what is Said in the Beginning of the Prayer], Ch.: "A Compendium of what is Mentioned About the Qur'ān," 2:152 §939.

and forgiveness! My Community is incapable of that.' Then he [Jibrīl] came to him a third time and said, 'Allah has commanded you that your Community should recite the Qur'ān in three modes.' He said, 'I ask Allah's pardon and forgiveness! My nation is incapable of that.' Then he [Jibrīl] came to him a fourth time and said, 'Allah has commanded you that your Community should recite the Qur'ān in seven modes—semantic rhythms—and whichever mode they recite they will be correct.'"

Reported by Muslim, Abū Dāwūd and al-Nasā'ī.

٢١/٢١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًا فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْنَتُمُونِي! قَالَ: فَكَأَنَّهُمْ صَعَرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: ذُلُّونِي عَلَى قَبْرِهِ. فَذَلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﻻ يُنَوِّرُهَا هُمْ بِصَلَاتِي عَلَيْهِمْ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

21/21. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

"There was a black woman (or a black man and [Abū Hurayra was unsure]) who used to clean the Mosque, and Allah's Messenger ﷺ found her missing and asked about her (or him), and they [the Companions] said, 'She (or he) died.' He asked, 'Why did you not inform me?' It was as if they belittled his or her status. He then said,

<sup>21</sup> Set forth by •al-Bukhārī *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Sweeping the Mosque," 1:175-176 §§446, 448, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over the Grave After [the Deceased] is Buried," 1:448 §2172; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying Over a Grave," 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fi al-Janā'iz* [What has been Reported Regarding the Funeral Prayers], Ch.: "On What has been Reported Regarding Prayers Over the Graves," 1:489 §1527-1529; •al-Nasā'ī in *al-Sunan al-Kubrā*, 1:651 §2149; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46-47 §§§6802, 6806.

'Show me his [or her] grave,' and so they showed him the grave and he prayed over her [or him] and then said, 'Indeed, these graves are filled with darkness for their inhabitants, but Allah ﷻ fills them with light due to my prayers over them.'

Agreed upon and this wording is Muslim's.

٢٢/٢٢. عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَتَأْخُرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ مِمَّا يُطِيلُ بِنَا فُلَانٍ فِيهَا. فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُنْفِرِينَ. فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ.  
مُتَّفَقٌ عَلَيْهِ.

22/22. According to Abū Mas'ūd رَضِيَ اللَّهُ عَنْهُ,

"A man once said, 'O Messenger of Allah! I come late to the Morning Prayer because of so-and-so [an imam] who keeps us standing for a long time.' Upon hearing this, Allah's Messenger ﷺ became angry—and I never saw him get angrier at any other instance than that day—and he said, 'O people! Indeed, there are people among you who drive others away.' So whoever leads the people [in prayer], let him lighten it, for behind him are the weak, the elderly and those with needs."

Agreed upon.

٢٣/٢٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ،

<sup>22</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: "Concerning He Who Complains About His Imam When the Latter Lengthens the Prayer for Too Long," 1:249 §672; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Commanding the Imams to Lighten the Prayer," 1:240 §466; •Aḥmad b. Ḥanbal *al-Musnad*, 4:118 §17106; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāma al-ṣalāh wa al-sunna fihā* [The Second Call to Prayer and the Sunna Regarding It], Ch.: "Whoever Leads a People in Prayer Should Lighten It," 1:315 §984; •al-Dārimī *al-Sunan*, 1:322 §1259; •Ibn Hibbān *al-Ṣaḥīḥ*, 5:509 §2137; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:207 §557.

فَإِنَّ مِنْهُمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ.

مُتَّفَقٌ عَلَيْهِ.

23/23. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"When one of you leads the people in prayer let him be brief, for among them are the weak, the ill and the elderly. And when one of you prays by himself, then let him lengthen it as much as he wants."

Agreed upon.

٢٤/٢٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَبِّ أَشَعْتَ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ.

رَوَاهُ مُسْلِمٌ.

24/24. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Many a person with dishevelled hair who is turned away from the

<sup>23</sup> Set forth by •al-Bukhārī *al-Shaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "When Someone Prays Alone, Let Him Lengthen it as Long as He Likes," 1:248 §671; •Muslim *al-Shaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Commanding the Imams to Lighten the Prayer," 1:341 §468; •Aḥmad b. Ḥanbal *al-Musnad*, 2:486 §10311; •al-Tirmidhī *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On What has been Reported Regarding the Statement that if One of You Leads the People in Prayer, that He Should Lighten It," 1:461 §236; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Lightening the Prayer," 1:211 §794; •al-Nasā'ī *al-Sunan al-Kubrā*: Bk.: *al-Imāma* [The Imamate], Ch.: "On the Duty of the Imam to Lighten [the Prayer]," 2:94 §823; •Mālik in *al-Muwattaʿa*: Bk.: *Ṣalāt al-jamāʿa* [The Congregational Prayer], Ch.: "What is Done in the Congregational Prayer," 1:134 §301; •Ibn Hibbān *al-Shaḥīḥ*, 5:56 §1760; •al-Bayhaqī *al-Sunan al-Kubrā*, 3:117 §5058.

<sup>24</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [The Piety, Familial Integration, and Good Manners], Ch.: "The Virtue of the Weak and Obscure," 4:2024 §2622, also in *Kitāb al-Janna wa ṣifa naʿimihā wa ahlihā* [The Paradise and a Description of its Bounties and Inhabitants], Ch.: "The Tyrants Shall Enter the Hellfire and the Weak Shall Enter Paradise," 4:2191 §2854; •al-Bayhaqī in *Shuʿab al-Imān*, 7:331 §10482; and cited by •Ibn

doors is such that, if he swore an oath by Allah, He would certainly fulfil it for him.”

Reported by Muslim.

٢٥/٢٥. وفي رواية: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَمِ مِنْ أَشْعَثَ أَغْبَرَ ذِي طَمَرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ، مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

25/25. According to another report from Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said,

“Many a person who is dusty and with dishevelled hair and tattered garments to whom no one shows concern is such that, if he was to swear an oath by Allah, He would certainly fulfil it—and al-Barā' b. Mālik is from them.”

Reported by Aḥmad, al-Tirmidhī and Ibn Ḥibbān. According to al-Tirmidhī, “This is a fine tradition” and according to al-Hākim, “This tradition has an authentic chain of transmission.”

٢٦/٢٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ رضي الله عنه يَقُولُ: لَا تُتْرَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ خَرَّازٍ فِي الْأَدَبِ. وَقَالَ التِّرْمِذِيُّ: هَذَا

Rajab in *Jāmi' al-'Ulūm wa al-Hikam*, 10:105 and al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:73 §4849.

<sup>25</sup> Set forth by •Aḥmad b. Ḥanbal *al-Musnad*, 3:145 §12502; •al-Tirmidhī *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Exemplary Qualities of al-Barā' b. Mālik,” 5:692 §3854; •Ibn Ḥibbān in *al-Sahīh*, 14:403 §6483; •al-Hākim in *al-Mustadrak*, 3:331 §5274; •al-Ṭabarānī in *al-Mu'jam al-aṣṣaṭ*, 1:264 §861; •Abd b. Ḥumayd *al-Musnad*, 1:370 §1236; •al-Maqdisī in *al-Aḥādīth al-mukhtāra*, 4:420 §1595.

حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَأَقْرَهُ الدَّهْمِيُّ.

26/26. According to Abū Hurayra رضي الله عنه،

“I heard Abū al-Qāsim [Allah’s Messenger] ﷺ say, ‘Mercy is not removed from any save he who is wretched.’”

Reported by Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab [al-mufrad]*. Al-Tirmidhī said, “This is a fine tradition.”

According to Al-Hākim, “This tradition has an authentic chain of transmission,” and al-Dhahabī attested to that.

٢٧/٢٧. عَنْ يَزِيدَ بْنِ ثَابِتٍ رضي الله عنه، وَكَانَ أَكْبَرَ مِنْ زَيْدٍ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَقِيعُ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ. قَالُوا: فَلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَذْنُتُمُونِي بِهَا! قَالُوا: كُنْتُ قَائِلًا صَائِمًا فَكَرِهْنَا أَنْ نُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ مَا كُنْتُ بَيْنَ أَظْهَرِكُمْ إِلَّا أَذْنُتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ، ثُمَّ أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهٍ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ.

27/27. Yazīd b. Thābit رضي الله عنه—who was older than Zayd b. Thābit—said, “We once went out with the Prophet ﷺ. When he came upon al-

<sup>26</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:301 §7988; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Mercy,” 4:286 §4942; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “On What has been Reported Regarding Mercy Towards People,” 4:323 §1923; •al-Bukhārī in *al-Adab al-Mufrad*, 136 §374; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:213 §466; •Abū Ya’lā in *al-Musnad*, 10:526 §6141; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25360; •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 3:54 § 2453; •al-Ṭayālīsī in *al-Musnad*, 1:330 §2529; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:161 §16420, and in •*Shu’ab al-Imān*, 7:476 §11050; •al-Dhahabī in *Mīzān al-Itidāl*, 5:204.

<sup>27</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funeral Prayers], Ch.: “On Praying Over a Grave,” 4:84 §2022; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “On What has been Reported Regarding Prayer Over Graves,” 1:489

Baqī<sup>c</sup> [the cemetery in Medina], he spotted a fresh grave and asked about it. The Companions said, 'It is the grave of so-and-so [a woman], whom he knew. He then asked them, 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. If anyone among you whom I know dies when I am not present, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up in rows behind him and he uttered four *takbīrāt* [said *Allāhu Akbar*, praying the funeral prayer]."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (and this is his wording) and Ibn Abī Shayba.

٢٨ / ٢٨. عَنْ عَبْدِ اللَّهِ (بْنِ مَسْعُودٍ) رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّاحِينَ يُلْعَنُونَ عَنْ أُمَّتِي السَّلَامِ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: حَيَاتِي خَيْرٌ لَكُمْ، تُحَدِّثُونَ وَتُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ. تُعَرِّضُ عَلَيَّ أَعْمَالَكُمْ. فَمَا رَأَيْتُ مِنْ خَيْرٍ هَمِدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ.

رَوَاهُ الْبَزَّازُ وَالْجَهْضَمِيُّ وَالشَّاشِيُّ وَابْنُ سَعْدٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

28/28. According to 'Abd Allāh b. Mas'ūd رضي الله عنه,

"The Prophet ﷺ said, 'Indeed, to Allah belong angels who travel and convey me my Community's salutations.' And Allah's Messenger ﷺ said, 'My life is a great good for you, for you will relate about me

§1528; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:475 §11217; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 22:240 §628; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:27 §1970; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:48 §6809.

<sup>28</sup> Set forth by •al-Bazzār in *al-Musnad*, 5:308 § 1925; •al-Jahḍamī in *Faḍl al-Ṣalāh 'Alā al-Nabī* ﷺ, 1:38-39 §25-26; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 2:194; •al-Shāshī in *al-Musnad*, 2:253 §826; •al-Daylamī in *Musnad al-Firdaws*, 1:183 §686; •al-Haythamī in *Majma' al-Zawā'id*, 9:24; and in *Bughyat al-Baḥīth 'an Zawā'id Musnad al-Hārith*, 2:884 §953.

and things will happen to you; and my passing away is a great good for you, for your actions will be presented to me (in my grave); if I see goodness I will praise Allah, and if see other than that, I will ask forgiveness of Him for you.”

Reported by al-Bazzār, al-Jahḍamī, al-Shāshī and Ibn Sa’d.

According to Al-Haythamī, “Its sources are authentic.”

٢٩ / ٢٩. قَالَ الْإِمَامُ الْبَيْهَقِيُّ: سَمَّاهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ: رَسُولًا، نَبِيًّا، أَمِيًّا، وَسَمَّاهُ: شَاهِدًا، وَمُبَشِّرًا، وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا، وَسَمَّاهُ: رَءُوفًا رَحِيمًا، وَسَمَّاهُ: نَذِيرًا مُبِينًا، وَسَمَّاهُ: مُذَكِّرًا، وَجَعَلَهُ رَحْمَةً، وَنِعْمَةً، وَهَادِيًا، وَسَمَّاهُ عَبْدًا؛ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ كَثِيرًا.

29/29. According to Imam al-Bayhaqī,

“In the Qur’ān, Allah called him a Messenger, Prophet, Unlettered, Witness, Bringer of Good News, Warner, Caller to Allah with His permission, a Luminous Lamp, One Full of pity, Compassionate, Clear Warner, Reminder; and Allah made him mercy, bounty, and guide and He called him Servant [*‘abd*]. May Allah send abundant greetings and salutations on him.”

<sup>29</sup> Al-Bayhaqī, *Dalā’il al-Nubuwwa*, 1:159–160, and Ibn ‘Asākir in *Tārīkh Madīnat Dimashq*, 3:20.

الْبَابُ السَّادِسُ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالنِّسَاءِ

CHAPTER SIX

## THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD WOMEN

٣٠ / ١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَفِيَهُنَّ فِيهِ فَوَعَطَهُنَّ وَأَمَرَهُنَّ.  
مُتَّفَقٌ عَلَيْهِ.

30/1. According to Abū Sa'īd al-Khudrī رضي الله عنه,

“The women said to the Prophet ﷺ, ‘The men have greater access and more time with you than we have! Appoint for us a day with you exclusively.’ So he promised to meet them at an appointed time in which he would exhort them and command them.”

Agreed upon.

٣١ / ٢. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: وَجَدَتِ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.  
مُتَّفَقٌ عَلَيْهِ.

31/2. According to Ibn 'Umar رضي الله عنه,

“A woman was found slain in one of the battles of Allah's Messenger ﷺ, so he [strictly] forbade the killing of women and children.”

<sup>30</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-'Ilm* [The Knowledge], Ch.: “Are Women to be Given a Specific Day for Lessons,” 1:50 §101; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “On the Virtue of one Who Patiently Endures the Loss of His Young Child,” 4:2028 §2633; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:34 §11314; •al-Nasā'ī in *al-Sunan al-Kubrā*, 3:451 §5896; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:206 §2944; •Abū Ya'la in *al-Musnad*, 2:361 §1279; •al-Bayhaqī in *Shu'ab al-Imān*, 7:131 §9743; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:55 §3053.

<sup>31</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Killing Women in War,” 3:1098 §2852;

Agreed upon.

٣/٣٢. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ، يُقَالُ لَهُ: أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: رُوَيْدَكَ، يَا أَنْجَشَةُ، لَا تَكْسِرِ الْقَوَارِيرَ، يَعْنِي ضَعْفَةَ النِّسَاءِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

32/3. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ used to have a camel-driver named Anjasha who was gifted with a melodious voice. [When his fascinating singing whipped up the camels to run faster] the Prophet ﷺ said to him, ‘Take it easy, Anjasha! Do not break the fragile vessels!’ By that he meant the women-folk [slow them down].”

Agreed upon and this is the wording of Muslim.

•Muslim in *al-Shāḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On the Unlawfulness of Killing Women and the Elderly in War,” 3:1364 §1744; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:22 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: “On What has been Reported Regarding the Prohibition of Killing Women and Children,” 4:136 §1569; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Indiscriminate Night Attacks and Killing Women and Children,” 2:947 §2841; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:185 §8618; •al-Dārimī in *al-Sunan*, 2:293 §2462; •Ibn Hibbān in *al-Shāḥīḥ*, 1:344 §135.

<sup>32</sup> Set forth by •al-Bukhārī in *al-Shāḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “Giving Misleading Impressions Leads to Lying,” 5:2294 §5857; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Faḍā’il* [The Virtues], Ch.: “The Mercy of the Prophet ﷺ Toward Women,” 4:1811, 1812 §73, 2323; •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:134–135 §§10359, 10363; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:227 §13401; •Ibn Hibbān in *al-Shāḥīḥ*, 13:119 §5801; •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 25:121 §294; •Abū Ya’lā in *al-Musnad*, 5:191 §2809, 7:116, 121 §§4064, 4075; •al-Ruwayānī in *al-Musnad*, 2:381 §1357; •‘Abd b. Ḥumayd in *al-Musnad*, 1:398 §1342; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:227 §§20820, 20822; •Ibn Sa’d in *al-Ṭabaqāt al-Kubrā*, 8:430–431; •al-Haythamī in *Majma’ al-Zawā’id*, 3:214, 4:320, 8:20 (who said, “It was narrated by Aḥmad and its narrators are found in the rigorously authentic collections [of al-Bukhārī and Muslim]”).

٤/٣٣. عَنْ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

33/4. According to al-Aswad رَضِيَ اللَّهُ عَنْهُ,

"I asked 'Ā'isha رَضِيَ اللَّهُ عَنْهَا, 'What would the Prophet ﷺ do at his home?' She replied, 'He would be in the service of his family, and when the time for prayer began, he would go out to attend the prayer.'"

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, "This is a fine authentic tradition."

٥/٣٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ. فَضَرَبَتِ الَّتِي النَّبِيُّ ﷺ فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتِ الصَّحْفَةُ فَأَنْفَلَقَتْ. فَجَمَعَ النَّبِيُّ ﷺ فَلَقَّ الصَّحْفَةَ، ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ، وَيَقُولُ: غَارَتْ أُمُكُمْ. ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أَتَى بِصَحْفَةٍ مِنْ عِنْدِ الَّتِي هُوَ فِي بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى الَّتِي كَسَرَتْ صَحْفَتَهَا وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْ.

<sup>33</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "Concerning One who is Helping his Family and Goes out as the Prayer is Established," 1:239 §644, also in *Kitāb al-Nafaqāt* [The Expenditures], Ch.: "The Service of a Man Toward His Family," 5:2052 §5048, also in *Kitāb al-Adab* [The Good Manners], Ch.: "On How a Man Should Treat His Family," 5:2245 §5692; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:49 §24272; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā'iq wa al-wara'* [The Description of the Resurrection, Heart-softening Narrations, and Scrupulousness], Ch.: 45, 4:654 §2489; •al-Tayālīsī in *al-Musnad*, 1:198 §1383; •Ibn Rāḥawayh in *al-Musnad*, 3:879 §1550; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:215 §2989.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ.

34/5. According to Anas ؓ,

“Once the Prophet ﷺ was with one of his wives and one of the Mother’s of the Believers sent him a large container with food. The wife, in whose house the Prophet ﷺ was, struck the hand of the servant who brought the food, causing the container to fall down and split into pieces. The Prophet ﷺ gathered the broken pieces and put the spilled food back into it, saying, ‘Your mother took it to her honour [*ghārat*].’ Then he instructed the servant to wait until a container was taken from the wife in whose house he was, and then he sent the unbroken container to the wife whose original container was broken, and he left the broken one in the house of the wife who broke it.”

Reported by al-Bukhārī, Abū Dāwūd, al-Nasā’ī, Ibn Mājah and al-Dārimī.

٦/٣٥. عَنْ عَائِشَةَ ؓ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ وَكَانَ لِي صَوَاجِبُ يَلْعَبْنَ مَعِيَ. فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ، يَتَقَمَّعْنَ مِنْهُ فَيَسْرِ بَهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ.

مُتَّفَقٌ عَلَيْهِ.

35/6. According to ‘Ā’isha ؓ,

“I used to play with other girls in the presence of the Prophet ﷺ

<sup>34</sup> Set forth by •al-Bukhārī *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Protective Jealousy [*ghayra*],” 5:2003 §4927; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:105 §12046; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Buyū’* [The Selling], Ch.: “Whoever Ruins Something is Liable for Returning the Like Thereof,” 3:297 §3568; •al-Nasā’ī in *al-Sunan*: Bk.: *‘Ishra al-nisā’* [On Living with Women], Ch.: “On Protective Jealousy [*ghayra*],” 7:70 §3955, also in *al-Sunan al-kubrā*, 5:285 §8903; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: “The Ruling on the one Who Breaks Something,” 2:782 §2334; •al-Dārimī in *al-Sunan*, 2:343 §2598; •Abū Ya’lā in *al-Musnad*, 6:455 §3849.

<sup>35</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Being of Friendly Countenance with People,” 5:2270 §5779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: “On the Virtue of ‘Ā’isha ؓ,” 4:1890 §2440; •Aḥmad b. Ḥanbal in *al-Musnad*,

and I had several young companions who would play with me. When Allah's Messenger ﷺ would come, they would hide inside and he would bring them to me, so they could play with me."

Agreed upon.

٧/٣٦. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِجَارِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ. يَسْتُرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ. فَاقْدِرُوا قَدَرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ حَرِيصَةً عَلَى اللَّهِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

36/7. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

"I swear by Allah that I saw Allah's Messenger ﷺ standing in front of my apartment door while the Abyssinians were playing with their spears in his Mosque. He would conceal me with his outer garment so I could look at their playing, and then he would stay on for my sake until I felt pleased and left. And thus you can imagine how long a girl at that tender age who is fond of playing [would have watched it]."

Agreed upon and this is the wording of Muslim.

6:234 §26010; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Playing with Girls," 4:283 §4931; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On Living Kindly with Women," 1:637 §1982; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:305 §8946; •Ibn Hibbān in *al-Shāḥiḥ*, 13:173 §5863.

<sup>36</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On Living Kindly with One's Family," 5:1988 §4894, also in the Ch.: "On a Woman Looking at Abyssinians and Others who are Trustworthy," 5:2006 §4938; •Muslim in *al-Shāḥiḥ*: Bk.: *Ṣalāt al-ʿīdayn* [The Two Eid Prayers], Ch.: "The Dispensation for Playing on the Days of ʿīd so long as it Doesn't Entail Disobedience," 2:609 §892; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:84 §24585; •al-Nasā'ī in *al-Sunan*: Bk.: *Ṣalāt al-ʿīdayn* [The Two Eid Prayers], Ch.: "On Playing Inside the Mosque on the Day of Eid and Women Looking at That," 3:195 §1595; •Ibn Rāḥawayh in *al-Musnad*, 2:273 §781.

٨/٣٧. عَنْ عَائِشَةَ   قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ. قَالَتْ: وَلَيْسَتْا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَمَرَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: وَفِيهِ جَارِيتَانِ تَلْعَبَانِ بِدُفٍّ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ رَسُولُ اللَّهِ عَنْهُ وَقَالَ: دَعُهُمَا، يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ.

37/8. According to  'A'isha  ,

“Once during the day of  Id, Ab  Bakr came inside [my house] while I had two young girls of the *Anṣār* who were singing the songs of Anṣār’s valour in the battle of Bu‘ th—and they were not professional singers. Ab  Bakr said [in astonishment], ‘Are there instruments of Satan in the house of Allah’s Messenger ﷺ?’ Allah’s Messenger ﷺ said, ‘O Ab  Bakr! Every people have their festive day, and this is our festive day.’”

Agreed upon.

37 Set forth by  al-Bukh r  in *al-Ṣaḥ ḥ*: Bk.: *al- Idayn* [The Two Eids], Ch.: “The Sunna of the Two Eids for the People of Islam,” 1:324 §909, also in *Kit b al-Man qib* [The Exemplary Traits], Ch.: “On the Entry of the Prophet ﷺ and his Companions into Medina,” 3:1430 §3716;  Muslim in *al-Ṣaḥ ḥ*: Bk.: *Ṣal t al- idayn* [The Two Eid Prayers], Ch.: “The Allowance to Engage in Play on the Day of Eid as long as it Doesn’t Entail Disobedience,” 2:607–608 §892;  Ibn M jah in *al-Sunan*: Bk.: *al-Nik ḥ* [The Marriage], Ch.: “On Singing and Using the Leather Drum,” 1:612 §1898;  Ibn H bb n in *al-Ṣaḥ ḥ*, 13:180, 187 §§5871, 5877;  al-Bayhaq  in *al-Sunan al-Kubr *, 10:224 §20801, also in *Shu‘ab al- m n*, 4:281 §5110.

According to Muslim, "There were two young girls playing the leather drum."

According to another report by Muslim, "And Allah's Messenger ﷺ was wrapped up in his garment. Abū Bakr censured the two girls, whereupon Allah's Messenger ﷺ removed the wrapper from his holy face and said, 'Leave them, Abū Bakr, for these are the days of 'Īd.'"

٩/٣٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ كَانَتْ الْأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ تَتَّخِذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

38/9. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"If some slave-woman from the slave-women of Medina wanted, she would take Allah's Messenger ﷺ by his hand and take him wherever she wished to go (pertaining to any matter)."

Reported by al-Bukhārī and Aḥmad.

١٠/٣٩. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: يَا أُمَّ فُلَانٍ، أَنْظِرِي أَيَّ السَّككِ شِئْتَ، حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ. فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَعَتْ مِنْ حَاجَتِهَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

39/10. According to Anas رَضِيَ اللَّهُ عَنْهُ,

"There was a woman who was mentally deficient. She (came to Allah's Messenger and) said, 'O Messenger of Allah! I have a need for

<sup>38</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Pride," 5:2255 §5724; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:98 §11960; •Abū Nu'aym in *Ḥilya al-awliyā'*, 7:202; and cited by •al-Nawawī in *Riyāḍ al-ṣāliḥīn*, 171 §171.

<sup>39</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Prophet's Closeness with the People and their Seeking of Blessings [*tabarruk*] from Him," 4:1812 §2326; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:119 §12218;

you to fulfil.' He said, 'O mother of so-and-so! Consider which route you wish so I can fulfil your need.' He went with her on one of the footpaths until she had her need fulfilled."

Reported by Muslim, Aḥmad and Abū Dāwūd.

١١/٤٠. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا. قَالَ: يَرْحِمُ اللَّهُ ابْنَ عَفْرَاءَ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَوْصِي بِمَا لِي كُلِّهِ؟ قَالَ: لَا. قُلْتُ: فَالْشَّطْرُ؟ قَالَ: لَا. قُلْتُ: الثُّلُثُ؟ قَالَ: فَالثُّلُثُ وَالثُّلُثُ كَثِيرٌ. إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ. وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللَّقْمَةُ الَّتِي تَرَفَعُهَا إِلَى فِي أَمْرَاتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ، وَيُضَرَّ بِكَ آخَرُونَ، وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ.

مُتَّفَقٌ عَلَيْهِ.

40/1. According to Sa'd b. Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ once visited me while I was ill in Mecca—and he [Sa'd] did not like to die in the land from which he emigrated. Allah's Messenger said, 'May Allah have mercy upon the son of 'Afrā'!' I said,

•Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Sitting Upon the Pathways," 4:257 §4818.

40 Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Waṣāyā* [The Bequests], Ch.: "That One Leaves His Heirs Wealthy is Better than Allowing Them to be a Burden on the People," 3:116 §2591, also in *Kitāb Faḍā'il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: "On the Prophet's Saying, 'O Allāh! Allow My Companion's Migration to Continue On,'" 3:1431 §3721, also §§§§§4147, 5039, 5335, 5344, 6012, 6352; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "On Bequeathing One Third of Wealth," 3:1250 §1628; •Mālik in *al-Muwatta'*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "Bequeathals Should Not Exceed One Third," 2:763 §1456; •Abd al-Razzāq in *al-Muṣannaf*, 9:64; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 2:33 §1147; •Abū Ya'lā in *al-Musnad*, 2:145 §834; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:268 §12345.

'O Messenger of Allah! Shall I bequest all my wealth?' He said, 'No.' I said, 'What about half of it?' He said, 'No.' I said, 'What about one third of it?' He said, 'So be it one third; and one third is much. That you leave your heirs wealthy is better than leaving them as beggars who beg from people with their hands. Whatever you spend [upon them] is considered a charity [*ṣadaqa*], even the morsel of food that you raise to your wife's mouth. Perhaps Allah will elevate you and cause other people to benefit from you while others are harmed by you. [It proved true. Sa'd became the commander of the troops and numerous people were benefitted with the spoils of war; many embraced Islam and the disbelievers were killed by him and became the losers].'" And on that day he [Sa'd] only had one daughter.

Agreed upon.

١٢/٤١. وفي رواية: عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا، حَتَّى مَا تَجْعَلَ فِي فَمِ امْرَأَتِكَ. مُتَّفَقٌ عَلَيْهِ.

41/12. According to another report by Sa'd b. Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said to him,

"Never shall you spend anything, seeking thereby the pleasure of Allah, save that you will be rewarded for it—even that [food] which you put into your wife's mouth."

Agreed upon.

١٣/٤٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ،

<sup>41</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "What has been Reported Concerning the fact that Actions are According to their Intentions, and that Everyone shall Receive what He Intended," 1:30 §56; Bk.: *al-Janā'iz* [The Funerals], Ch.: "The Prophet's Eulogy of Sa'd b. Khawla," 1:435 §1233; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "Bequeathing One Third," 3:1250 §1628; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:383 §9206; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 7:292 §7171; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:41 §3000.

مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

مُتَّفَقٌ عَلَيْهِ.

42/13. According to Abū Hurayra (رضي الله عنه),

“A man once came to Allah’s Messenger ﷺ and said, ‘O Messenger of Allah! Who among the people has the most right to my kind treatment?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He, then, responded, ‘Your father.’”

Agreed upon.

١٤/٤٣. عَنْ أَنَسٍ (رضي الله عنه) أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ. فَقَالَ: وَهَذِهِ لِعَائِشَةَ؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا. فَقَالَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: لَا. ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: نَعَمْ، فِي الثَّالِثَةِ، فَقَامَ يَتَدَاوَعَانِ حَتَّى آتَا مَنَزَلَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

<sup>42</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “Who Among the People Have Most Right to Kind Treatment,” 5:2227 §5626; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “On Kindness Toward One’s Parents, and that they are the Most Deserving of it,” 4:1974 §2548; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:5 §20060; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Kindness Toward Parents,” 2:1207 §6094; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:175 §433; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 19:405 §961; •Abū Yaʿlā in *al-Musnad*, 10:482 §6094; •Ibn Rāhawayh in *al-Musnad*, 1:216 §172; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:179 §7552.

43/14. According to Anas رضي الله عنه,

"Allah's Messenger ﷺ had a Persian neighbour who would make a tasty broth, and so he once made some for Allah's Messenger ﷺ and called him over to invite him. Allah's Messenger asked him, 'Is this batch for 'Ā'isha?' The man said, 'No.' Allah's Messenger ﷺ then said, 'No, thank you.' The man invited him once more and he asked him, 'Is this batch for 'Ā'isha?' The man said, 'No.' Allah's Messenger ﷺ then said, 'No, thank you.' The man invited him once more and he asked him, 'Is this batch for 'Ā'isha?' Finally, the man replied, 'Yes!' Then Allah's Messenger ﷺ and 'Ā'isha walked together until they arrived at the man's house [to partake of the broth]."

Reported by Muslim and Aḥmad.

١٥/٤٤. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ رضي الله عنها وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ رضي الله عنها زَوْجَ النَّبِيِّ ﷺ تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ.

44/15. According to 'Ā'isha رضي الله عنها,

"When Allah's Messenger ﷺ wanted to undertake a journey, he would draw lots between his wives and whoever was chosen would

<sup>43</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "What the Guest Should Do if Someone Uninvited Follows Him," 3:1609 §2037; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:123 §12265.

<sup>44</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍliḥā* [The Giving Gifts and its Virtue], Ch.: "On a Woman Giving a Gift to Someone Other than her Husband and Relinquishing it, 2:916 §2453; Bk.: *al-Shahādāt* [The Witnesses], Ch.: "On Problematic Areas," 2:955 §2542; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:117 §24903; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Dividing [Time] Between Wives," 2:243 §2138; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: "Deciding by Casting Lots," 2:786 §2347; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:292 §8923;

travel with him. He used to give each of his wives a day and a night [which he would spend with her], except for Sawda b. Zam‘a ؓ, for she gave her day and night to ‘Ā’isha ؓ for the sake of pursuing the pleasure of Allah’s Messenger ﷺ.”

Reported by al-Bukhārī, Abū Dāwūd, Ibn Mājah and al-Nasā’ī.

١٦/٤٥. عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِنِّي لَأَعْلَمُ إِذَا كُنْتُ عَنِّي رَاضِيَةً، وَإِذَا كُنْتُ عَلَيَّ غَضَبِي. قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: أَمَّا إِذَا كُنْتُ عَنِّي رَاضِيَةً فَإِنَّكَ تَقُولِينَ: لَا، وَرَبِّ مُحَمَّدٍ ﷺ، وَإِذَا كُنْتُ غَضَبِي قُلْتُ: لَا، وَرَبِّ إِبْرَاهِيمَ. قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا أَهْجُرُ إِلَّا اسْمَكَ. مُتَّفَقٌ عَلَيْهِ.

45/16. According to ‘Ā’isha ؓ,

“Allah’s Messenger ﷺ once said to me, ‘Indeed, I know when you are happy with me and when displeased.’ I said [to him], ‘How do you know?’ He said, ‘When you are happy with me you say, “No, by the Lord of Muhammad”; but when you are displeased with me you say, “No, by the Lord of Ibrāhīm!”’ I said, ‘You are right, O Messenger of Allah, but I only refrain from mentioning your name.’”

Agreed upon.

١٧/٤٦. عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي.

•al-Dārimī in *al-Sunan*, 2:194 §2208.

<sup>45</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “The Jealousy and Passion of Women,” 5:2004 §4930; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: “The Virtue of ‘Ā’isha,” 4:1890 §2439; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:61 §24363; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:49 §7112; •Abū Ya’lā in *al-Musnad*, 8:298–299 §§4893, 4894; •Ṭabarānī in *al-Mu’jam al-kabīr*, 23:46 §122.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

46/17. According to 'Ā'isha ؓ,

"Allah's Messenger ﷺ said, 'The best of you is he who is best toward his family, and I am the best of you toward my family.'"

Reported by al-Tirmidhī, Ibn Mājah and Ibn Ḥibbān. According to al-Tirmidhī, "This is a fine authentic tradition."

١٨/٤٧. عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ ؓ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ.

رَوَاهُ أَحْمَدُ وَابْنُ دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

47/18. According to Mu'āwiya b. Ḥayda ؓ,

"I said, 'O Messenger of Allah! What rights do our wives have over us?' He replied, 'That you feed her when you eat, clothe her when you clothe yourself and you should not strike in the face, use odious words, or avoid [your wife] except in your house.'"

<sup>46</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Virtue of the Prophet's ﷺ Wives," 5:709 §3895; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Living Kindly with Women," 1:636 §1977; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 9:484 §4177; •al-Bazzār in *al-Musnad*, 3:240 §1028; •al-Daylamī in *Musnad al-firdaws*, 2:170 §2853; •al-Haythamī in *Mawārid al-ḡam'ān*, 1:318 §1312.

<sup>47</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:447 §20027; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On the Woman's Right Over Her Husband," 2:244 §2142; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On the Woman's Right Over Her Husband," 1:593 §1850; •al-Nasā'ī in *al-al-Sunan al-Kubrā*, 5:373, 6:323 §§9171, 11104; •Abd al-Razzāq in *al-Muṣannaḥ*, 7:148 §12583; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 9:482 §4175; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 19:427 §1038; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:305 §14556; •al-Mundhirī in *al-Tarḡīb wa al-Tarḥīb*, 3:32 §2968; •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 1:272.

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

١٩/٤٨. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ فَيَعْدِلُ، وَيَقُولُ: اللَّهُمَّ، هَذَا قَسَمِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ. قَالَ أَبُو دَاوُدَ: يَغْنِي الْقَلْبَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ وَابْنُ حَبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

48/19. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

“Allah’s Messenger ﷺ used to divide [his time between his wives] justly, and would say, ‘O Allah! This is my division in that which I have control over; do not blame me for that over which You have control and not I [i.e., feelings of affection].”

Reported by Aḥmad, Abū Dāwūd, al-Dārimī and Ibn Ḥibbān.

According to al-Ḥākim, “This is an authentic tradition.”

٢٠/٤٩. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. قَالَتْ: فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلٍ. فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ، فَسَبَقَنِي. فَقَالَ: هَذِهِ بَيْتُكَ السَّبَقَةِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

49/20. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

“I was on a journey with Allah’s Messenger ﷺ and I had a race with him which I led. Later on as I put on more weight, we raced again but

<sup>48</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:144 §25154; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Dividing [Time] Between Wives,” 2:232 §2134; •al-Dārimī in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Dividing [Time] Between Wives,” 2:193 §2207; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 10:5 §4205; •Ibn Abī Shayba in *al-Muṣannaf*, 4:37 §18541; •al-Ḥākim in *al-Mustadrak*, 2:204 §2761; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:298 §14521.

<sup>49</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:39 §24164; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Foot-racing,” 3:29 §2578; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On

he beat me. He said to me, 'This one was for that one [i.e., the previous race in which I won].'"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

٢١/٥٠. عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأْذَنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا. فَلَمَّا دَخَلَ، تَنَاوَلَهَا لِيَلْطِمَهَا وَقَالَ: أَلَا أَرَاكَ تَرْفَعِينَ صَوْتَكَ عَلَى رَسُولِ اللَّهِ ﷺ! فَجَعَلَ النَّبِيُّ ﷺ يَحْجِزُهُ، وَخَرَجَ أَبُو بَكْرٍ مُغَضَّبًا. فَقَالَ النَّبِيُّ ﷺ حِينَ خَرَجَ أَبُو بَكْرٍ: كَيْفَ رَأَيْتَنِي أَنْقَذْتُكَ مِنَ الرَّجُلِ. قَالَ: فَمَكَثَ أَبُو بَكْرٍ أَيَّامًا، ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُمَا قَدْ اصْطَلَحَا. فَقَالَ هُمَا: أَذْخَلَانِي فِي سِلْمِكُمَا كَمَا أَذْخَلْتُمَانِي فِي حَرْبِكُمَا. فَقَالَ النَّبِيُّ ﷺ: قَدْ فَعَلْنَا، قَدْ فَعَلْنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

50/21. According to al-Nu'mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ,

"Once Abū Bakr رَضِيَ اللَّهُ عَنْهُ sought permission to enter the house of the Prophet ﷺ, whereupon he heard 'Ā'isha's raised voice [in a domestic matter]. When he entered, he went to her to strike her and said, 'Do you not see you are raising your voice above that of Allah's Messenger ﷺ?' The Prophet blocked him [from 'Ā'isha] and he left the house in a state of anger. When Abū Bakr left, the Prophet ﷺ (humorously) said [to 'Ā'isha], 'How do you see me now after having saved you from him?' Some days later, Abū Bakr once again sought permission to enter the house of Allah's Messenger and found the two of them in a more amiable state with each other. He said to both of them, 'Include

Treating Women Kindly," 1:531 §1979; •al-Nasā'ī in *al-al-Sunan al-Kubrā*, 5:304 §8943; •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:545 §4691; •Ibn Abī Shayba in *al-Muṣannaf*, 6:531 §33588; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 23:47 §125; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:18 §19544.

<sup>50</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:371-372 §18418; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Joking," 4:300 §4999; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:139, 356 §§8495, 9155; •al-Bazzār in *al-Musnad*, 8:223 §3275; •al-Haythamī in *Majma' al-Zawā'id*, 9:126.

me in your peace as you included me in your war.' The Prophet ﷺ replied, 'We have done, we have done.'"

Reported by Aḥmad, Abū Dāwūd al-Nasā'ī. According to al-Haythamī, "Its sources are authentic."

٢٢/٥١. عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ وَجَابِرَ بْنَ عُمَيْرٍ الْأَنْصَارِيِّينَ يَرْمِيَانِ. قَالَ: فَأَمَّا أَحَدُهُمَا فَجَلَسَ، فَقَالَ لَهُ صَاحِبُهُ: أَكَسَلْتَ؟ قَالَ: نَعَمْ. فَقَالَ أَحَدُهُمَا لِلْآخَرِ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ لَعِبٌ، لَا يَكُونُ أَرْبَعَةً: مُلَاعَبَةُ الرَّجُلِ امْرَأَتَهُ، وَتَأْدِيبُ الرَّجُلِ فَرَسَهُ، وَمَشْيُ الرَّجُلِ بَيْنَ الْغَرَضَيْنِ، وَتَعَلُّمُ الرَّجُلِ السَّبَاحَةَ؟

رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ جَيِّدٌ. وَقَالَ الْهَيْثَمِيُّ: وَرِجَالُهُ رِجَالُ الصَّحِيحِ خَلَا عَبْدُ الْوَهَّابِ بْنُ بَخْتٍ وَهُوَ ثِقَةٌ.

51/22. According to 'Aṭā' b. Abī Ribāḥ رَضِيَ اللَّهُ عَنْهُ,

"I once saw Jābir b. 'Abd Allāh and Jābir b. 'Umayr—the two Helpers—practising archery. One of them sat down and the other said to him, 'Are you feeling tired?' He replied, 'Yes.' The other said, 'Have you not heard Allah's Messenger ﷺ say, "Everything that does not involve the remembrance of Allah is idle play save four things: a man playing with his wife [for play], a man training his steed [for war], a man walking to accomplish two assignments, and a man learning how to swim"?'"

Reported by al-Nasā'ī, al-Ṭabarānī and al-Bayhaqī. According to al-Mundhirī, "Its chain is fine." According to al-Haythamī, "Its sources are authentic, save 'Abd al-Wahhāb b. Bakht, who is reliable."

<sup>51</sup> Set forth by •al-Nasā'ī in *al-Sunan al-Kubrā*: Bk.: *al-Nikāḥ* [The Playing], Ch.: "On a Man Playing with His Wife," 5:302–303 §§8939, 8940; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 8:118–119 §8147; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:15 §19525; •al-Haythamī in *Majma' al-Zawā'id*, 5:269; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:180 §2014; •al-Suyūṭī in *al-Durr al-Manthūr*, 4:86.

٥٢/٢٣. عَنْ عَطَاءٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ أَنَا وَعُبَيْدُ بْنُ عُمَيْرٍ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. فَقَالَتْ لِعُبَيْدِ بْنِ عُمَيْرٍ. قَدْ أَنْ لَكَ أَنْ تَزُورَنَا. فَقَالَ: أَقُولُ، يَا أُمُّهُ، كَمَا قَالَ الْأَوَّلُ: زُرْ غَيًّا، تَزِدُّ حُبًّا. قَالَ: فَقَالَتْ: دَعُونَا مِنْ رَطَانَتِكُمْ هَذِهِ. قَالَ ابْنُ عُمَيْرٍ: أَخْبَرِنَا بِأَعْجَبِ شَيْءٍ رَأَيْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَسَكَتَتْ، ثُمَّ قَالَتْ: لَمَّا كَانَ لَيْلَةً مِنَ اللَّيَالِي، قَالَ: يَا عَائِشَةُ، ذَرِينِي أَتَعَبُدُ اللَّيْلَةَ لِرَبِّي. قُلْتُ: وَاللَّهِ، إِنِّي أُحِبُّ فُرْبَكَ وَأُحِبُّ مَا يَسُرُّكَ. قَالَتْ: فَقَامَ فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي. قَالَتْ: فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجْرُهُ. قَالَتْ: وَكَانَ جَالِسًا فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجَّتِهِ. قَالَتْ: ثُمَّ بَكَى حَتَّى بَلَ الْأَرْضَ. فَجَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ. فَلَمَّا رَأَاهُ يَبْكِي، قَالَ: يَا رَسُولَ اللَّهِ، تَبْكِي، وَقَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟ لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةُ آيَةٌ. وَيَلُ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾، الْآيَةُ كُلُّهَا. رَوَاهُ ابْنُ حِبَّانَ.

وَفِي رِوَايَةٍ عَنْهَا: قَالَتْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَنْفَطِرَ قَدَمَاهُ. فَقَالَتْ عَائِشَةُ: لَمْ تَصْنَعْ هَذَا، يَا رَسُولَ اللَّهِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أُحِبُّ أَنْ أَكُونُ عَبْدًا شَكُورًا؟ مُتَّفَقٌ عَلَيْهِ.

52/23. According to 'Atā' رَضِيَ اللَّهُ عَنْهُ,

"Both 'Ubayd b. 'Umayr and I went to see 'Ā'isha رَضِيَ اللَّهُ عَنْهَا. She said to 'Ubayd b. 'Umayr, 'It's about time you visited us!' Ibn 'Umayr replied, 'O Mother! I say just as the early ones said: "Visit at intervals and you will increase in love."' She said, 'We invited you for your non-

<sup>52</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:386 §620; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:243 §2255; •al-Haythamī in *Mawārid al-Zam'ān*, 1:139 §523; •Abū al-Shaykh in *Akhlaq al-Nabī* ﷺ, 153-154.

Arabic language.' Ibn 'Umayr said, 'Please inform us about the most amazing thing you saw from Allah's Messenger ﷺ.' She fell silent (for a while) and then said, 'One night he said to me, "O 'Ā'isha! Leave me to worship my Lord this night." I said, "By Allah, I love your closeness to me and I love that which you love." So he stood up, purified himself, and began to offer prayers. He cried until his lap was wet. Then he was sitting and crying until his beard was wet. Then he cried until the ground around him was wet. At that point, Bilāl came to announce to him the coming of the [obligatory] prayer, and when he beheld him crying, he said, "O Messenger of Allah! Why do you cry so, when Allah has forgiven all of the past and future sins of your community [through your mediation]?" The Messenger ﷺ replied, "Should I not then be a grateful servant? Tonight a verse was revealed to me; woe to the one who recites it without contemplating it, *Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for the people of insight* [Q.2:164].'"

Reported by Ibn Hibbān.

According to another report from 'Ā'isha, "The Prophet of Allah ﷺ used to stand in prayer during the night until his feet swelled up. I asked him, 'O Messenger of Allah! Why do you do this when Allah has forgiven the past and future sins of your community [through your mediation]?' He replied, 'Should I then not love to be a grateful servant?'"\*

Agreed upon.

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\* Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "Regarding Allah's Words, *That Allah may forgive his past and future sins*," 4:1830 §4557, also from al-Mughīra in *Kitāb al-Riqāq* [The Heart-softening Narrations], Ch.: "On Exhibiting Patience in Abstaining from Allah's Prohibitions," 5:2375; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiyāma wa al-janna wa al-nār* [On the Descriptions of the Resurrection, Paradise, and Hell-fire], Ch.: "On Abundant Works and Dedication in Worship," 4:2172 §2820; •al-Tirmidhī from al-Mughīra in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Striving in the Prayer," 2:268 §412 (who said, "The hadith of al-Mughīra b. Shu'ba is authentic.")

الْبَابُ السَّابِعُ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالْأَطْفَالِ وَالصِّغَارِ وَالصَّبِيَّانِ

CHAPTER SEVEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD INFANTS, YOUNG  
CHILDREN AND YOUTH

١/٥٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.  
مُتَّفَقٌ عَلَيْهِ.

53/1. According to Abū Hurayra رضي الله عنه,

“Once Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī [his grandson] رضي الله عنه and al-Aqrā’ b. Ḥābis al-Tamīmī was sitting in his presence. Al-Aqrā’ said, ‘I have ten children and have not kissed a single one of them.’ Upon (hearing) this, Allah’s Messenger ﷺ looked at him and said, ‘He who does not show mercy shall not receive mercy.’”

Agreed upon.

٢/٥٤. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتَقْبَلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا تُقْبَلُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ.  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

<sup>53</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Having Mercy toward One’s Child, and Kissing and Hugging Him,” 5:2235 §5651, also in al-Bukhārī’s *al-Adab al-Mufrad*, 36 §§91, 99; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Virtues], Ch.: “His Mercy toward Children and Dependents, His Humility, and its Virtue,” 4:1808 §2318; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:100 §13354; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:142 §3419.

54/2. According to 'Ā'isha ؓ,

"A group of Bedouins went to see Allah's Messenger ﷺ. They asked, 'Do you kiss your children?' They [the Companions] said, 'Yes.' The Bedouins said, 'By Allah! As for us, we do not kiss [our children].' Upon (hearing) this, Allah's Messenger ﷺ said, 'What can I do if Allah has removed mercy from your hearts?'"

Agreed upon and this is the wording of Muslim.

٣/٥٥. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ. فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ. فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخُنُ وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ، فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

وَفِي رِوَايَةٍ أَبِي يَعْلَى: كَانَ رَسُولُ اللَّهِ ﷺ أَرْحَمَ بِالصَّبِيَّانِ. وَإِسْنَادُهُ صَحِيحٌ.

55/3. According to Anas b. Mālik ؓ,

"I have never seen anyone more merciful towards his dependents than Allah's Messenger ﷺ. Ibrāhīm [the Prophet's son] was suckling in one of the suburbs of Medina. And one day we accompanied the

<sup>54</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Having Mercy toward One's Child, and Kissing and Hugging Him," 5:2235 §5652, also in al-Bukhārī's *al-Adab al-Mufrad*, 48 §98; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "His Mercy toward Children and Dependents, His Humility, and its Virtue," 4:1808 §2317; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:56 §24336; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "A Father's Goodness and Kindness toward Daughters," 2:1209 §3665; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:466 §11013.

<sup>55</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On the Statement of the Prophet ﷺ, "Indeed, We Are Saddened Because of You," 1:439 §1241; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "His Mercy toward Children and Dependents, His Humility, and its Virtue," 4:1808 §2316; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:112 §12123; •Abū Ya'lā in *al-Musnad*, 7:205–206 §§4195, 4197; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:465 §11011; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 1:136–137.

Prophet ﷺ. When he entered the house, it was filled with smoke since the foster-father was a blacksmith. He would lift Ibrāhīm in his lap, kiss him and come out.”

Agreed upon and this wording is of Muslim. And according to Abū Ya'la, “Allah's Messenger ﷺ was most merciful towards children.” Its chain of transmission is authentic.

٤ / ٥٦ . عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَلِأَبِي الْعَاصِ بْنِ الرَّيِّعِ . فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا .  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ .

56/4. According to Abū Qatāda رَضِيَ اللَّهُ عَنْهُ,

“Allah's Messenger ﷺ was once performing ritual prayer while carrying Zaynab's daughter Umāma, who was his granddaughter from Abū al-ʿĀṣ b. Rabīʿ. When he would stand up, he would carry her, and when he would prostrate himself, he would put her down.”

Agreed upon and this wording is of Muslim.

٥ / ٥٧ . عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَى عَاتِقِهِ يَقُولُ :  
اَللّٰهُمَّ ، اِنِّيْ اَحِبُّهُ فَاَحِبَّهُ .  
مُتَّفَقٌ عَلَيْهِ .

<sup>56</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “When He Carried a Young Girl Upon His Shoulders in Prayer,” 1:193 §494; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Masājid wa mawāḍiʿ al-ṣalāh* [The Mosques and Prayer-places], Ch.: “The Permissibility of Carrying Children in Prayer,” 1:385 §543; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “Movement During Prayer,” 1:241 §917; •al-Nasāʿī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Carrying Children in Prayer and Sitting them Down,” 3:10 §1204; •Mālik in *al-Muwattaʿa*, 1:170 §410; •Ibn Khuzayma in *al-Shaḥīḥ*, 1:383, §783, 784.

57/5. According to Al-Barā' ﷺ,

"I once saw the Prophet ﷺ with al-Hasan b. 'Alī ﷺ hoisted upon his shoulders. He said, 'O Allah! I love him, so You, too, love him!'"

Agreed upon.

٦/٥٨. عَنْ أُمِّ قَيْسِ بِنْتِ مُحْصِنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ - لَمْ يَأْكُلِ الطَّعَامَ - إِلَى رَسُولِ اللَّهِ ﷺ. فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ فَقَالَ عَلَى ثَوْبِهِ. فَدَعَا بِهَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

مُتَّفَقٌ عَلَيْهِ.

58/6. According to Umm Qays b. Miḥṣan ﷺ,

"She had a young son of hers who had not yet started eating solid food, and she brought him to Allah's Messenger ﷺ. The Messenger ﷺ took him in his lap and the young boy urinated on his garment. The

<sup>57</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Exemplary Qualities of al-Hasan and al-Husayn ﷺ," 3:1370 §3539; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-ṣaḥāba* [The Virtues of the Companions], Ch.: "The Virtues of al-Hasan and al-Husayn ﷺ," 4:1883 §2422; •Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba*, 2:768 §1353; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Exemplary Virtues of al-Hasan and al-Husayn ﷺ," 5:661 §3783; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:416 §6962; •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:380 §32192; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:31 §2582.

<sup>58</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "The Legal Ruling on the Urine of Young Boys," 1:90 §221; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṭahāra* [The Ritual Purity], Ch.: "The Legal Ruling on the Urine of Nursing Boy and How to Wash it," 1:237 §286; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "When a Boy's Urine gets on a Garment," 1:102 §374; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "Concerning the Urine of a Baby Boy that has yet to Eat Solids," 1:157 §302; •Mālik in *al-Muwatta'*: Bk.: *al-Ṭahāra* [The Ritual Purification], Ch.: "On What has been Reported Concerning the Urine of Young Baby Boys," 1:64 §141; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 25:178 §437; •al-Ṭahāwī in *Sharḥ Ma'ānī al-Āthār*, 1:92.

Prophet ﷺ called for some water and sprinkled it [upon the area] but did not wash it.”

Agreed upon.

٧/٥٩. عَنْ عَائِشَةَ   كَانَ النَّبِيُّ ﷺ يُؤْتِي بِالصِّبْيَانِ فَيَدْعُو لَهُمْ. فَأَتِي بِصَبِيٍّ فَبَالَ عَلَى نَوْبِهِ. فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ.

مُتَّفَقٌ عَلَيْهِ.

59/7. According to  'isha  ,

“Children would be brought to the Prophet ﷺ and he would pray for them. Once a young boy was brought to him who urinated on his garment. The Prophet ﷺ then called for some water and sprinkled it on it [the garment] but did not wash it.”

Agreed upon.

٨/٦٠. عَنْ أَنَسٍ   قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ. فَمَا قَالَ لِي أَفٌّ وَلَا لِمَ صَنَعْتُ؟ وَلَا أَلَا صَنَعْتُ.

مُتَّفَقٌ عَلَيْهِ.

60/8. According to Anas  ,

“I served the Prophet ﷺ for ten years. Never did he say to me ‘fe,’ or ‘Why did you do such-and-such?’ or ‘Did you not do such-and-such?’”

<sup>59</sup> Set forth by  al-Bukh r  in *al-Sh h h*: Bk.: *al-Da aw t* [The Supplications], Ch.: “Praying for Blessings for Children and Wiping their Heads,” 5:2338 §5994;  Muslim in *al-Sh h h*: Bk.: *al-Tah ra* [The Ritual Purification], Ch.: “The Legal Ruling on the Urine of Nursing Boy and How to Wash it, 1:237 §286;  Ahmad b. Hanbal in *al-Musnad*, 6:212 §25812;  al-Tah w  in *Sharh Ma  n  al-  th r*, 1:93;  Ibn R hawayh in *al-Musnad*, 2:116 §587;  al-Humaydi in *al-Musnad*, 1:88 §164.

<sup>60</sup> Set forth by  al-Bukh r  in *al-Sh h h*: Bk.: *al-Adab* [The Good Manners], Ch.: “Good character and generosity and miserliness which is disliked,” 5:2245 §5691;  Muslim in *al-Sh h h*: Bk.: *al-Fa  il* [The Merits], Ch.: “The Prophet

Agreed upon.

٩/٦١. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا. فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي بِمَا أَعْلَمُ مِنْ شِدَّةٍ وَجِدِ أُمِّهِ مِنْ بُكَائِهِ. مُتَّفَقٌ عَلَيْهِ.

61/9. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘Indeed, I begin the prayer and wish to lengthen it, but I hear the crying of a young child and so I shorten my prayer, for I know the severe distress the mother feels due to his crying [because then the women too used to come to the mosque to offer prayers].’”

Agreed upon.

١٠/٦٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: جَاءَنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي. فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ فَحَدَّثَنِي فَقَالَ: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ. مُتَّفَقٌ عَلَيْهِ.

was most generous of people,” 4:1804 §2309; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:265 §13823; •al-Tirmidhī *al-Jānī‘ al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [Piety and familial integration], Ch.: “The Prophet’s Morality,” 4:368 §2015; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:152 §2893; •Abū Ya‘lā in *al-Musnad*, 6:104 §3367.

<sup>61</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The *Adhān*], Ch.: “On the One who Lightens his Prayer when Young Children Cry,” 1:250 §677; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “Commanding the Imams to Lighten the Prayer,” 1:343 §470; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:109 §12086; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 5:510 §2139; •Abū Ya‘lā in *al-Musnad*, 5:441 §3144; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3848, and in •*Shu‘ab al-Imān*, 7:477 §11054.

62/10. According to 'Ā'isha رضي الله عنها, the wife of the Prophet ﷺ,

"Once there came to me a woman begging with her two small daughters. I had nothing but a single date, so I gave it to her and she divided it between her daughters and then stood and left. Afterwards, the Prophet ﷺ came in and I told him about it. He said, 'Whosoever is tried with anything on account of these girls and treats them well, they will serve as a shield for him from the Hellfire.'"

Agreed upon.

١١/٦٣. عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه يَقُولُ: كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدَيَّ تَطِيَّشُ فِي الصَّحْفَةِ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: يَا غُلَامُ، سَمَّ اللَّهُ وَكُلَّ يَمِينِكَ وَكُلَّ مِمَّا يَلِيكَ. فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.  
مُتَّفَقٌ عَلَيْهِ.

63/11. According to 'Umar b. Abi Salama رضي الله عنه,

"I [remember when I] was a young boy in the house of Allah's

<sup>62</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Having Mercy Toward a Child and Hugging and Kissing Him," 5:2234 §5649, and in Bk.: *al-Zakāt* [The Zakat], Ch.: "Beware of the Hellfire, Even if with Part of a Date and a Small Amount of Charity," 2:514 §1352; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "On the Virtue of Kindness Toward Girls, 4:2027 §2629; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:87 §24616; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [On Piety and the Familial Integration], Ch.: "On what has been Narrated Concerning Expenditures on Daughters and Sisters," 4:319 §1915; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:201 §2939; •Abd al-Razzāq in *al-Muṣannaf*, 10:457 §19693; •Ibn Rāḥawayh in *al-Musnad*, 3:976 §1695; •Abd b. Ḥumayd in *al-Musnad*, 1:429 §1473.

<sup>63</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Mentioning Allah's Name Over Food and Eating with the Right Hand," 5:2056 §§5061, 5063; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "On the Etiquette of Food and Drink and their Related Rulings," 3:1599 §2022; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:26; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Eating with the Right Hand," 2:1087 §3267; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:175 §6759, and in •*Amal al-Yawm wa al-*

Messenger ﷺ, and (while taking food) my hand would move from place to place around the food-dish. Allah's Messenger ﷺ said to me, 'Young man! Mention Allah's name, eat with your right hand, and eat from that which is closest to you.' Since then I have always followed these instructions when eating."

Agreed upon.

١٢/٦٤. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَّا النَّبِيُّ ﷺ فَقَدَحَ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالْأَشْيَاخُ عَنْ يَسَارِهِ. فَقَالَ: يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاخُ؟ قَالَ: مَا كُنْتُ لِأَوْثَرِ بِفَضْلِي مِنْكَ أَحَدًا، يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ.

مُتَّفَقٌ عَلَيْهِ. قَالَ النَّوَوِيُّ: وَهَذَا الْغُلَامُ هُوَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

64/12. According to Sahl b. Sa'd رَضِيَ اللَّهُ عَنْهُ,

"Once a bowl was brought to the Prophet ﷺ and he drank from it (leaving for distribution amongst the Companions), and on his right side there was a young man who was the youngest of those present,

*Layla*, 1:259 §274; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:277 §4389.

<sup>64</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Musāqa wa al-shurb* [The Watering and Drink], Ch.: "On Drinks," 2:829 §2224, and in Ch.: "On the One who Sees that the Owner of a Watering Hole and Irrigation Channel has More Right to His Water," 2:834 §2237, and in Bk.: *al-Maḏālim wa al-ghaṣb* [On Oppression and Wrongful Seizure of Land], Ch.: "If Someone Give him Permission or Allows him without Specifying for How Long," 2:865 §2319, and in Bk.: *al-Hiba wa faḍliḥā wa al-taḥrīd 'alayhā* [On Gift-giving and its Virtues and its Encouragement], Ch.: "On Held and Withheld Gifts and Divided and Undivided Gifts," 2:920 §2464, and in Bk.: *al-Ashriba* [The Drinks], Ch.: "Should a Man Seek Permission from the one on his Right Regarding a Drink in order to Give it to the Eldest?" 5:2130 §5297; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "The Recommendation to pass Water or Milk or its like to the Right side of the One who Starts with it," 3:1604 §2030; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:333, 338 §§22875, 22918; •Mālik in *al-Muwatta'*: Bk.: *Ṣifa al-nabī* ﷺ [The Description of the Prophet ﷺ], Ch.: "The Sunna of Drinking and Passing it to the Right," 2:926 §1656; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:151 §5335; •al-Rabī' in *al-Musnad*, 1:149 §375; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 1:162.

and on his left were the elders. He said, 'Young man! Do you give me permission to give this to the elders first?' The young man replied, 'O Messenger of Allah! I am not about to prefer anyone to my bounty from you.' Upon this, the Apostle ﷺ gave it to him."

Agreed upon. According to al-Nawawī, "This young man was Ibn 'Abbās ؓ."

١٣/٦٥. عَنْ أَنَسٍ ؓ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا. وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ. قَالَ: أَحْسِبُهُ فَطِيمًا. وَكَانَ إِذَا جَاءَ، قَالَ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟ نَغْرٌ كَانَ يَلْعَبُ بِهِ. فَرَبَّمَا حَصَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبِسَاطِ الَّذِي تَحْتَهُ فَيَكْنُسُ وَيُنْضَحُ ثُمَّ يَقُومُ وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا. مُتَّفَقٌ عَلَيْهِ.

65/13. According to Anas ؓ,

"The Prophet ﷺ has the best character of all the people. I had a brother nicknamed Abū 'Umayr (whom I recall was weaned). When the Prophet ﷺ came, he would say, 'O Abū 'Umayr! What did the little bird do?' It was a bird with which he used to play. [The bird had died and he used to mention it to console the child]. Sometimes prayer time would approach, while he was in our house, and he would order the floor-spread to be swept and dusted and then he would stand up and lead us in prayer with us behind him."

<sup>65</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Giving an Agnomen [*kunya*] to a Child and Man without a Child," 5:2291 §5850; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ādab* [The Good Manners], Ch.: "The Recommendation to Rub a Newborn's Palate with a Date after his Birth, and Taking him to a Righteous Person to Perform it," 3:1692 §2150; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:119, 171 §§12220, 12776; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "What has been Reported on a Childless Man taking an Agnomen [*kunya*]," 4:293 §4969; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "What has been Narrated Concerning Prayer on a Floor-spread, 2:154 §333; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Joking," 2:1226 §3720; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 6:82 §2308.

Agreed upon.

١٤/٦٦. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ إِلَى جَنْبِهِ. وَهُوَ يَقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ: إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

66/14. According to Abū Bakra رَضِيَ اللَّهُ عَنْهُ,

“I once saw Allah’s Messenger ﷺ standing upon the pulpit with Ḥasan b. ‘Alī رَضِيَ اللَّهُ عَنْهُ to his side. He would turn to the people and then turn to him and say, ‘This son of mine is a *sayyid* [chief], and perhaps Allah will bring reconciliation between the two mighty groups of the Muslims through him.’”

Reported by al- Bukhārī, Aḥmad and al-Nasā’ī.

١٥/٦٧. عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخْذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخْذِهِ الْأُخْرَى، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: اَللَّهُمَّ، ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ جَبَّانَ.

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ: اَللَّهُمَّ، أَحِبَّهُمَا فَإِنِّي أُحِبُّهُمَا.

<sup>66</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣulḥ* [The Peace Treaties], Ch.: “On the Prophet’s ﷺ Saying to Ḥasan b. ‘Alī, ‘This Son of Mine is a Sayyid [Chief],” 2:962 §2557; •al-Nasā’ī *al-Sunan*: Bk.: *al-Jumu’a* [The Friday Prayer], Ch.: “On the Imam Addressing his Congregation While on the Pulpit,” 3:107 §1410; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:37 §20408, and *Faḍā’il al-Ṣaḥāba*, 2:785 §1460; •Ibn ‘Asākir in *Tārīkh Dimashq*, 13:232.

67/15. According to Usāma b. Zayd رضي الله عنه,

"Allah's Messenger ﷺ used to take me and sit me on his thigh and Hasan on his other thigh, then he would embrace us both and pray, saying, 'O Allah! Have mercy upon them, for indeed I have mercy upon them.'"

Reported by al-Bukhārī, Aḥmad, al-Nasā'ī and Ibn Ḥibbān. Al-Nasā'ī's report reads, "O Allah! Love these two, for surely I love them!"

١٦/٦٨. عَنْ أَبِي قَتَادَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

68/16. According to Abū Qatāda رضي الله عنه,

"The Prophet ﷺ said, 'Indeed, I stand in prayer wishing to lengthen it, but I hear the crying of a young child so I shorten it for fear of distressing its mother.'"

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasā'ī.

١٧/٦٩. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْحَقِيقَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

<sup>67</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Placing a Young Child on One's Thigh," 5:2236 §5657; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:205 §21835; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:53 §8184; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:415 §6961; •Ibn 'Asākir in *Tārīkh Dimashq*, 8:53; •Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, 4:62.

<sup>68</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "On the One who Lightens his Prayer when Young Children Cry," 1:250 §675, and Ch.: "On Women Going to the Mosques at Nighttime and Darkness," 1:296 §830; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:305 §22655; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Lightening the Prayer due to an Unforeseen Happening," 1:209 §789; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Imāma* [The Imamate], Ch.: "What is due upon the Imam in Lightening the Prayer," 2:95 §825, and in •*al-Sunan al-Kubrā*, 1:290 §899; •Ibn Abī Shayba in *al-Muṣannaf*, 1:407 §3678; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:118 §5063.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى.

69/17. According to Anas رضي الله عنه,

“Allah’s Messenger ﷺ would lead the prayer and hear a young child crying, so he would recite a lighter or shorter chapter [of the Qur’ān].”

Reported by Muslim, Aḥmad and Abū Ya’lā.

١٨/٧٠. عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.  
وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

70/18. According to Anas رضي الله عنه,

“The Prophet ﷺ said, ‘Whoever cares for two young girls until they both reach the age of maturity, I will arrive on the Day of Resurrection with him like this,’ and then the Prophet ﷺ joined his fingers together.”

Reported by Muslim, al-Tirmidhī and Ibn Abī Shayba. According to al-Tirmidhī, “This is a fine tradition.” According to al-Ḥākim, “This tradition has an authentic chain.”

<sup>69</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:342 §470; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:106 §12609; •Abū Ya’lā in *al-Musnad*, 6:109 §3376; •Abū ‘Awāna in *al-Musnad*, 1:422 §1563; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3847.

<sup>70</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣila wa al-ādāb* [On the Familial Integration and Good Manners], Ch.: “The Virtue of Kindness Toward Daughters,” 4:2027 §2631; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Expenditures on Daughters and Sisters,” 4:319 §1914; •al-Bukhārī in *al-Adab al-Mufrad*, 308 §894; •Ibn Abī Shayba in *al-Muṣannaf*, 5:222 §25439; •al-Ḥākim in *al-Mustadrak*, 4:196 §7350; •al-Ṭabarānī in *al-Mu’jam al-awsat*, 1:176 §557; •al-Bayhaqī in *Shu’ab al-īmān*, 6:404 §8674.

١٩/٧١. عَنْ أَبِي بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَطِّبُنَا إِذَا جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ. يَمْشِيَانِ وَيَعْثِرَانِ. فَتَزَلُ رَسُولُ اللَّهِ ﷺ مِنَ الْمَنَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ. ثُمَّ قَالَ: صَدَقَ اللَّهُ: ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾. فَظَنَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْثِرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

71/19. According to Abū Burayda رَضِيَ اللَّهُ عَنْهُ,

“Once, when Allah’s Messenger ﷺ was addressing us, Hasan and Husayn عليهما السلام came. Wearing red shirts, they were walking and stumbling [as they were toddlers], so Allah’s Messenger ﷺ descended from the pulpit, picked them up, and placed them in front of him. Then he said, ‘Allah spoke the truth, *Indeed, your wealth and children are a tribulation*’ [Q.64:15]. As I looked at these two young children walking and stumbling, I could no longer bear it, and so I stopped talking and picked them up.”

Reported by Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

According to al-Tirmidhī, “This is a fine tradition.”

٢٠/٧٢. عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا.

<sup>71</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:345; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On the Imam Interrupting the Oratory Due to an Unforeseen Happening,” 1:290 §1109; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Exemplary Qualities of Ḥasan and Ḥusayn عليهما السلام,” 5:658 §3774; •al-Nasā’ī in *al-Sunan*: Bk.: *Ṣalāh al-ʿīdayn* [The Two Eid Prayers], Ch.: “On the Imam Descending from the Pulpit Before He Completes His Oratory,” 3:192 §1585; •Ibn Mājah in *al-Sunan*: Bk.: *al-Libās* [The Clothing], Ch.: “On Men Wearing Red Garments,” 2:1190 §3600; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:355 §1456; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:403 §6039; •Ibn Abī Shayba in *al-Muṣannaf*, 6:379 §32189; •al-Ḥākim in *al-Mustadrak*, 1:424 §1059; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:218 §5610.

وَفِي رِوَايَةٍ: وَيَعْرِفُ حَقَّ كِبِيرِنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالبُخَارِيُّ فِي الْأَدَبِ.

72/20. ‘Amr b. Shu‘ayb reported from his father, on the authority of his grandfather ﷺ:

“Allah’s Messenger ﷺ said, ‘The one who does not show mercy to our young nor respect our elders is not from us.’” According to another report, “And nor acknowledges the rights of our elders.”

Reported by Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab [al-mufrad]*.

٢١/٧٣. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كِبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ وَالبَرَاءُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

73/21. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“Allah’s Messenger ﷺ said, ‘He who does not show mercy to our young, respect our elders, and enjoin the good and forbid the evil is not from us.’”

<sup>72</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:207 §6935; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Prophetic Practice], Ch.: “On Mercy,” 4:286 §4943; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Mercy Toward Young Children,” 4:322 §1920; •al-Bukhārī in *al-Āḍab al-mufrad*, 130 §355; •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:214 §25359; •al-Ḥākim in *al-Mustadrak*, 4:197 §7353; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:308 §8154.

<sup>73</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:257 §2329; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and the Familial Integration], Ch.: “On what has been Reported Concerning Mercy Toward Young Children,” 4:322 §1921; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:203 §458; •al-Bazzār in *al-Musnad*, 7:158 §2718; •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 5:107 §4812 and in *al-Muʿjam al-kabīr*, 11:449 §12276.

Reported by Aḥmad, al-Tirmidhī, Ibn Hibbān and al-Bazzār.  
According to al-Tirmidhī, "This is a fine tradition."

٢٢ / ٧٤. عَنْ أَبِي أَيُّوبَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ  
وَوَلَدِهَا، فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْدَّارَقُطْنِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ  
حَسَنٌ.

74/22. According to Abū Ayyūb رضي الله عنه,

"I heard Allah's Messenger ﷺ say, 'Whoever separates a mother from her child, Allah will separate him from his loved ones on the Day of Resurrection.'

Reported by al-Tirmidhī, al-Dārimī and al-Dāraqutnī. According to al-Tirmidhī, "This is a fine tradition."

٢٣ / ٧٥. عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رضي الله عنه أَنَّهُ قَالَ: أَنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِنَا وَأَنَا صَبِيٌّ.  
قَالَ: فَذَهَبْتُ أَخْرُجُ لِأَلْعَبَ، فَقَالَتْ أُمِّي: يَا عَبْدَ اللَّهِ، تَعَالَ أُعْطِكَ. فَقَالَ لَهَا رَسُولُ  
اللَّهِ ﷺ: وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ؟ قَالَتْ: أُعْطِيهِ تَمْرًا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا إِنَّكَ  
لَوْ لَمْ تَفْعَلِي، كُتِبَتْ عَلَيْكَ كَذِبَةٌ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

75/23. According to 'Abd Allāh b. 'Āmir رضي الله عنه,

"Allah's Messenger ﷺ came to our house when I was a young boy. As I went out to play, my mother called me, 'O 'Abd Allāh! Come here

<sup>74</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Buyū'* [The Sales], Ch.: "The Undesirability of Separating two Brothers or a Mother from Her Child in Sales [of Slaves]," 3:580 §1283; •al-Dārimī in *al-Sunan*, 2:299 §2479; •al-Dāraqutnī in *al-Sunan*, 3:67 §256.

<sup>75</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 3:447 §15740; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On the Severe

and I will give you something.’ Allah’s Messenger ﷺ asked her, ‘What did you intend to give him?’ She replied, ‘I will give him a date.’ Allah’s Messenger ﷺ then said, ‘If you did not give him [something], it would have been recorded against you as a lie.’”

Reported by Aḥmad, Abū Dāwūd and Ibn Abī Shayba.

٢٤ / ٧٦. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا عَلَى ظَهْرِهِ. فَإِذَا أَرَادُوا أَنْ يَمْنَعُوهُمَا، أَشَارَ إِلَيْهِمْ أَنْ دَعُوهُمَا. فَلَمَّا صَلَّى، وَضَعَهُمَا فِي حَجْرِهِ.

رَوَاهُ النَّسَائِيُّ وَابْنُ خُرَيْمَةَ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى. وَقَالَ الْهَيْثَمِيُّ: رَجُلٌ أَبِي يَعْلَى ثِقَاتٌ.

76/24. According to ‘Abd Allāh b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ,

“[Sometimes] when the Prophet ﷺ would pray and go into prostration, Ḥasan and Ḥusayn would climb on his back. When the people would intend to stop them, the Prophet would indicate for the two to be left alone. After he would finish his prayer, he would take them and sit them in his lap.”

Reported by al-Nasā’ī, Ibn Khuzayma, Ibn Abī Shayba and Abū Ya‘lā. According to al-Haythamī, “Abū Ya‘lā’s sources are reliable.”

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Condemnation of Lying,” 4:298 §4991; •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:236 §25609; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:198 §20629, as well as *Shu‘ab al-Īmān*, 4:210 §4822; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:483 §466; •al-Mundhiri in *al-Targhib wa al-Tarhīb*, 3:370 §4467.

<sup>76</sup> Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Virtues of Ḥasan and Ḥusayn,” 5:50 §8170; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:48 §887; •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:378 §32174; •al-Bazzār in *al-Musnad*, 5:226 §1834; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:426 §6970; •Abū Ya‘lā in *al-Musnad*, 8:434 §5017; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 3:47 §2644; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:552 §2233 and *Majma‘ al-Zawā‘id*, 9:179.

٢٥/٧٧. عَنْ يَعْلَى بْنِ مَرَّةٍ رضي الله عنه قَالَ: أَتَهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ، فَإِذَا حُسَيْنٌ رضي الله عنه يَلْعَبُ فِي السَّكَّةِ. قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ، فَجَعَلَ الْغُلَامُ يَفْرُ هَاهُنَا وَهَاهُنَا. وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقْنِهِ وَالْأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ. وَقَالَ: حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ. أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا. حُسَيْنٌ سَبْطٌ مِنَ الْأَسْبَاطِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ وَابْنُ خَبَّازٍ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ:  
هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

77/25. According to Ya'la b. Murra رضي الله عنه,

"Once when the Companions went with the Prophet to attend a feast to which they invited him, suddenly, [they found] Ḥusayn رضي الله عنه playing in the street. The Prophet ﷺ then came in front of the people and outstretched his hands and the young boy began to run here and there. The Prophet was causing Ḥusayn to laugh, so much that he [Ḥusayn] placed one hand under his chin and the other on his head and kissed him. The Prophet ﷺ said, 'Ḥusayn is from me and I am from Ḥusayn. Allah loves the one who loves Ḥusayn. Ḥusayn is one of my (distinguished) descendants."

Reported by Aḥmad, Ibn Mājah, Ibn Ḥibbān and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Ḥākim, "This tradition has an authentic chain."

٢٦/٧٨. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُ الْأَنْصَارَ فَيُسَلِّمُ عَلَى صِبْيَانِهِمْ،

<sup>77</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17597; •Ibn Mājah in the introduction to *al-Sunan*, section, "The Virtue of Ḥasan and Ḥusayn, the Two Sons of 'Alī b. Abī Ṭālib رضي الله عنه," 1:51 §144; •al-Bukhārī in *al-Adab al-Mufrad*, 133 §364; •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:380 §32196; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:427-428 §6971; •al-Ḥākim in *al-Mustadrak*, 3:194 §4820; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:33 §2589; •al-Haythamī in *Mawārid al-Zam'ān*, 1:554 §2240.

وَيَمْسَحُ بِرُؤُوسِهِمْ وَيَدْعُو لَهُمْ.

رَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَأَبُو نُعَيْمٍ وَالبَغَوِيُّ.

78/26. According to Anas رضي الله عنه,

“Allah’s Messenger ﷺ used to visit the *Anṣār* and greet their young children and rub their heads and pray for them.”

Reported by al-Nasā’ī, Ibn Ḥibbān, Abū Nu‘aym and al-Baghawī.

٢٧/٧٩. عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ رضي الله عنه قَالَ: كُنَّا فِي غَزَاةٍ فَأَصَبْنَا ظَفَرًا وَقَتَلْنَا مِنَ الْمُشْرِكِينَ حَتَّى بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِّيَّةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: مَا بَالُ أَقْوَامٍ بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِّيَّةَ؟ أَلَا لَا تُقْتَلُ ذَّرِّيَّةٌ! أَلَا لَا تُقْتَلُ ذَّرِّيَّةٌ! قِيلَ: لَمْ، يَا رَسُولَ اللَّهِ. أَلَيْسَ هُمْ أَوْلَادُ الْمُشْرِكِينَ؟ قَالَ: أَوْ لَيْسَ خِيَارُكُمْ أَوْلَادَ الْمُشْرِكِينَ؟

وَفِي رِوَايَةٍ زَادَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُمْ أَبْنَاءُ الْمُشْرِكِينَ. فَقَالَ: خِيَارُكُمْ أَبْنَاءُ الْمُشْرِكِينَ. أَلَا، لَا تُقْتَلُ الذَّرِّيَّةُ. كُلُّ نَسَمَةٍ تُولَدُ عَلَى الْفِطْرَةِ، حَتَّى يُعَرِّبَ عَنْهَا لِسَانُهَا، فَأَبْوَاهَا يَهُودَانِهَا وَيُنَصِّرَانِهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادٍ، وَبَعْضُ أَسَانِيدِ أَحْمَدَ رِجَالُهُ رِجَالُ الصَّحِيحِ.

<sup>78</sup> Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: “The Children of the Anṣār رضي الله عنه,” 5:92 §8349; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:205–206 §459; •Abū Nu‘aym in *Ḥilya al-Awliya’*, 6:291; •al-Baghawī in *Sharḥ al-Sunna*, 12:224; •al-Maqdisi in *al-Aḥādīth al-Mukhtāra*, 4:425 §1603.

79/27. According to al-Aswad b. Sari<sup>c</sup> رضي الله عنه,

"We were once in a battle and gained the upper hand and killed many of the pagans, including some children. The news of this reached the Prophet ﷺ and he said, 'What is the matter with some people that they went so far as to kill children? Beware! Do not kill children at all! Beware! Do not kill children at all!' Someone asked, 'Why, O Messenger of Allah? Are they not the children of the pagans?' He replied, 'Are the best among you not from the children of pagans?'"

Another report reads, "A man said, 'O Messenger of Allah! They are only the children of the pagans.' He replied, 'The best of you are the children of pagans! Beware! Children should not be killed. Every person is born with the primordial disposition [*fiṭra*] until he articulates it with his tongue; it is his parents who make him a Jew or a Christian.'"

Reported by Aḥmad, al-Nasā'ī, al-Dārimī and Ibn Abī Shayba. According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [al-Bukhārī and Muslim]." According to al-Haythamī, "This was reported by Aḥmad with various chains. Some sources of Aḥmad's chains are authentic."

٢٨/٨٠. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَجَاءَ ابْنٌ لَهُ فَقَبَّلَهُ وَأَجْلَسَهُ عَلَى فَخِذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنْبِهِ. قَالَ: فَهَلَا عَدَلْتُ بَيْنَهُمَا.  
رَوَاهُ الطَّحَاوِيُّ وَتَمَامُ الرَّازِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْهَيْثَمِيُّ: وَرِجَالُهُ ثِقَاتٌ.

80/28. According to Anas رضي الله عنه,

"There was once a man with Allah's Messenger ﷺ and one of his

<sup>79</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:435 §15626–15627 and 4:24 §16342; •al-Nasā'ī in *al-Sunan al-Kubrā*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: "The Prohibition of Killing the Children of the Pagans," 5:184 §8616; •al-Dārimī in *al-Sunan*, 2:294 §2463; •Ibn Abī Shayba in *al-Muṣannaf*, 6:484 §33131; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:341 §132; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 2:375 §1160; •al-Ḥākim in *al-Mustadrak*, 2:133–134 §2566–2567; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 1:284; 5829 al-Bayhaqī in *al-Sunan al-Kubrā*, 9:77 §17868; •Abū Nu'aym in *Ḥilyat al-Awliyā'*, 8:263.

<sup>80</sup> Set forth by •al-Ṭahāwī in *Sharḥ ma'ānī al-Āthār*, 4:89; •Tamām al-Rāzī

sons came, so he kissed him and sat him on his lap. Then one of his daughters came and he sat her to his side. Allah's Messenger ﷺ said, 'Why did you not treat them equally?'"

Reported by al-Ṭaḥāwī, Tamām al-Rāzī and al-Bayhaqī.  
According to al-Haythamī, "Its sources are reliable."

٢٩/٨١. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ بِبَعْضِ الْمَدِينَةِ، فَإِذَا هُوَ بِجَوَارٍ  
يَضْرِبْنَ بِدُفْفِهِنَّ وَيَتَغَنْنَ وَيَقُلْنَ:

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ  
يَا حَبْدَا مُحَمَّدٌ مِنْ جَارٍ

فَقَالَ النَّبِيُّ ﷺ: يَعْلَمُ اللَّهُ إِنِّي لَأُحِبُّنَّ.

رَوَاهُ ابْنُ مَاجَهَ وَأَبُو يَعْلَى.

وَفِي رِوَايَةٍ أَبِي يَعْلَى: فَقَالَ النَّبِيُّ ﷺ: اَللّٰهُمَّ، بَارِكْ فِيْهِنَّ.

81/29. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"Once the Prophet ﷺ passed through one of the neighbourhoods of Medina and came upon some maid-servants who were playing the leather drum [*daff*] and singing:

We are the maid servants of Banū Najjār

Ah! What a wonderful neighbour is Muhammad!

in *al-Fawā'id*, 2:237 §1616; •al-Bayhaqī in *Shu'ab al-Imān*, 6:410 §8700 and 7:468 §11022; •Ibn 'Asākir in *Tārīkh Dimashq*, 13:396; •al-Haythamī in *Majma' al-Zawā'id*, 8:156.

<sup>81</sup> Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Singing the Playing the Leather Drum [*daff*]," 1:612 §1899; •Abū Ya'la in *al-Musnad*, 6:134 §3409; •Abū Nu'aym in *Hilya al-Awliyā'*, 3:120; •al-Maqdisī in *Aḥādīth al-Shi'r*, 1:75 §26; •al-Haythamī in *Majma' al-Zawā'id*, 10:42; •Ibn al-Sunnī in *'Amal al-Yawm wa al-Layla*, 190 §229; and cited by •al-'Asqalānī in *Fath al-Bārī*, 7:261.

Upon hearing this, the Prophet ﷺ said, 'Certainly, Allah knows that I love you.'

Reported by Ibn Mājah and Abū Ya'la. Abū Ya'la's report reads, "The Prophet ﷺ said, 'O Allah! Bless them.'"

٣٠ / ٨٢. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ عَلَى ظَهْرِهِ وَعَلَى عُنُقِهِ. فَيَرْفَعُ رَسُولُ اللَّهِ ﷺ رَفْعًا رَفِيقًا لَيْسَ لَا يُصْرَعُ. قَالَ: فَعَلَّ ذَلِكَ غَيْرَ مَرَّةٍ. فَلَمَّا قَضَى صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ صَنَعْتَ بِالْحَسَنِ شَيْئًا مَا رَأَيْنَاكَ صَنَعْتَهُ. قَالَ: إِنَّهُ رِيحَاتِي مِنَ الدُّنْيَا وَإِنَّ ابْنِي هَذَا سَيِّدٌ، وَعَسَى اللَّهُ تَبَارَكَ وَتَعَالَى أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ.

رَوَاهُ أَحْمَدُ وَالْبَزَّازُ وَابْنُ حِبَّانَ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُ أَحْمَدَ رَجَالُ الصَّحِيحِ  
غَيْرِ مُبَارَكِ بْنِ فُضَالَةَ وَقَدْ وَثَّقَ.

82/30. According to Abū Bakra رَضِيَ اللَّهُ عَنْهُ,

"On more than one occasion, in the course of prayer, Allah's Messenger ﷺ went into prostration and Ḥasan climbed on his back and neck. So Allah's Messenger ﷺ would get up gently fearing that Ḥasan might not fall down. After he finished his prayer, the Companions رَضِيَ اللَّهُ عَنْهُمْ said, 'O Messenger of Allah! We saw you do something with Ḥasan that we have not seen you do before.' He replied, 'He is my sweet basil [*rayhāna*] in this life. This son of mine is a liege lord [*sayyid*], and perhaps Allah—the Blessed and Exalted—will bring peace between two parties of the Muslims [through him]."

Reported by Aḥmad, al-Bazzār and Ibn Ḥibbān. According to al-Haythamī, "The sources of Aḥmad are authentic, excluding Mubāarak b. Fuḍāla, who was declared reliable."

<sup>82</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:51, 49, and 44 §§§20535, 20517, 20466; •Ibn Ḥibbān in *al-Shaḥīḥ*, 15:418–419 §6964; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:34 §2591; •al-Bazzār in *al-Musnad*, 9:111 §3657; •al-Haythamī in *Majma' al-Zawā'id*, 9:175.

٣١ / ٨٣. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ. فَمَا أَمَرَنِي بِأَمْرٍ فَتَوَانَيْتُ عَنْهُ أَوْ ضَيَّعْتُهُ فَلَا مَتَّبِعِي. فَإِنْ لَأَمَنِي أَحَدٌ مِنْ أَهْلِ بَيْتِهِ إِلَّا قَالَ: دَعُوهُ فَلَوْ قُدِّرَ — أَوْ قَالَ: لَوْ قُضِيَ — أَنْ يَكُونَ كَانَ.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي عَاصِمٍ.

83/31. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“I served the Prophet ﷺ for ten years. If I ever fell short of anything he ordered me, he would never rebuke me, and if anyone from his household rebuked me, he would say, ‘Leave him be, for if it was decreed that it will come to pass,’ or, ‘if it was preordained to be so, it will.’”

Reported by Aḥmad and Ibn Abī ‘Āsim.

٣٢ / ٨٤. عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعَلَى صَدْرِهِ أَوْ بَطْنِهِ الْحَسَنُ أَوْ الْحُسَيْنُ. قَالَ: قَرَأْتُ بَوْلَهُ أَسَارِيعَ. فَقُمْنَا إِلَيْهِ، فَقَالَ: دَعُوا ابْنِي. لَا تُفْرِغُوهُ حَتَّى يَقْضِيَ بَوْلَهُ. ثُمَّ أَتْبَعَهُ الْمَاءَ، ثُمَّ قَامَ فَدَخَلَ بَيْتَ تَمْرِ الصَّدَقَةِ وَدَخَلَ مَعَهُ الْعَلَامُ. فَأَخَذَ تَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَاسْتَخْرَجَهَا النَّبِيُّ ﷺ وَقَالَ: إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ. وَقَالَ الْهَيْثَمِيُّ: رَجَالُهُ ثِقَاتٌ.

84/32. According to Abū Laylā رَضِيَ اللَّهُ عَنْهُ,

“I was with Allah’s Messenger ﷺ and Ḥasan or Ḥusayn [he was unsure] was resting on his chest or abdomen. Suddenly, I saw his [Ḥasan’s or Ḥusayn’s] urine coming out [of his garment]. We stood up and the Prophet said, ‘Leave my son. Let him finish urinating and do not frighten him. Then the Prophet cleansed him with water and

<sup>83</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:231 §13442; •Ibn Abī ‘Āsim in *al-Sunna*, 1:157 §355; •Ibn ‘Asākir in *Tārīkh Dimashq*, 50:65.

<sup>84</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:348 §19082; •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 7:77 §6423; •al-Haythamī in *Majma‘ al-Zawā’id*, 1:284.

took him to the storehouse of dates used for charity. When inside, he [Hasan or Ḥusayn] took a date and put it in his mouth, and the Prophet ﷺ took it out and said, 'Charity is unlawful for us.'

Reported by Aḥmad and al-Ṭabarānī. Al-Haythamī said, "Its sources are reliable."

الْبَابُ الثَّامِنُ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالضُّعَفَاءِ وَالْفُقَرَاءِ وَالْمَسَاكِينِ

CHAPTER EIGHT

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE WEAK, THE  
POOR AND THE INDIGENT

١ / ٨٥ . عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ.

مُتَّفَقٌ عَلَيْهِ.

85/1. According to 'Imrān b. Ḥuṣayn رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘I peered into Paradise and saw that the majority of its inhabitants were the poor.’”

Agreed upon.

٢ / ٨٦ . عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَمَّ أَحَدُكُمْ لِلنَّاسِ، فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ. فَإِذَا صَلَّى وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

86/2. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘When one of you leads others in prayer, let him

<sup>85</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: “The Virtue of Poverty,” 5:2369 §6084, also in Ch.: “The Description of Paradise and Hellfire,” 5:2397 §6180; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Dhikr wa al-du‘ā’ wa al-tawba wa al-istighfār* [The Remembrance [of Allāh], Invocation, Repentance, and Seeking of Forgiveness], Ch.: “The Majority of the Inhabitants of Paradise are the Poor and the Majority of the Inhabitants of the Hellfire are Women,” 4:2096 §2737; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:429, 437, and 443 §§19865, 19941, 19996; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifa al-jahannam* [On the Description of the Hellfire], Ch.: “What has been Reported Concerning the Fact that the Majority of the Inhabitants of the Hellfire Shall Be Women,” 4:815 §2602; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:398 §9259; •Ibn Hibbān in *al-Ṣaḥīḥ*, 16:493 §7455; •Abd al-Razzāq in *al-Muṣannaf*, 11:305 §20610; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 18:131 §285.

<sup>86</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.:

lighten it, for among them are the young, the elderly, the weak and the ill. And if any of you prays alone, let him pray for as long as he wants.”

Agreed upon and this wording is of Muslim.

٣/٨٧. عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخَزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَّعِفٍ. لَوْ أَقْسَمَ عَلَى اللَّهِ، لَأَبْرَهُ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَتَلٍ جَوَاطٍ مُسْتَكْبِرٍ.

مُتَّفَقٌ عَلَيْهِ.

87/3. According to Hāritha b. Wahb al-Khuzā'ī رَضِيَ اللَّهُ عَنْهُ,

“I heard the Prophet ﷺ say, ‘Shall I not inform you of the inhabitants of Paradise? Every weak one who is considered humble and weak that

“When One Prays Alone Let Him Lengthen it for as Long as He Likes,” 1:248 §671; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Commanding the Imams to Lighten the Prayer,” 1:341 §467; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:486 §10311; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Lightening the Prayer,” 1:211 §794; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On What has been Reported Regarding the Statement that if One of You Leads the People in Prayer, that He Should Lighten It,” 1:461 §236; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Imāma* [The Imamate], Ch.: “On the Duty of the Imam to Lighten [the Prayer],” 2:94 §823; •Mālik in *al-Muwatta'*: Bk.: *Ṣalāt al-jamā'a* [The Congregational Prayer], Ch.: “What is Done in the Congregational Prayer,” 1:134 §301; •Ibn Hibbān in *al-Shāḥīḥ*, 5:56 §1760; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:117 §5058.

<sup>87</sup> Set forth by •al-Bukhārī in *al-Shāḥīḥ*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: “On the Verse ﴿Utulun bad dhalika zanim﴾,” 4:1870 §4634 and in *Kitāb al-Adab* [The Good Manners], Ch.: “On Arrogance,” 5:2255 §5723, and in Bk.: *al-Aymān wa al-nudhūr* [The Trusts and Vows], Ch.: “On Allah's Statement, ﴿They Swore to Allah with Their Fiercest Oaths﴾,” 6:2452 §6281; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Janna wa ṣifa na'imihā wa ahlihā* [On the Description of Paradise and its Bounties and Inhabitants], Ch.: “The Haughty Shall Enter Hellfire and the Weak Shall Enter Paradise,” 4:2190 §2853; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:306 §18750; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifa jahannam* [On the Description of the Hellfire], chapter thirteen, 4:717 §2605; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Concerning He to Whom No One Shows Concern,” 2:1378 §3116; •al-Nasā'ī in *al-Sunan*

if he were to swear an oath by Allah, He would certainly fulfil it on his behalf. And shall I not inform you of the denizens of the Hellfire? They include every callous, quarrelsome and self-conceited person.”

Agreed upon.

٨٨ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: تَحَاجَّتِ النَّارُ وَالْجَنَّةُ. فَقَالَتِ النَّارُ: أَوْثَرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ: فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجْزُهُمْ. فَقَالَ اللَّهُ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي. أَرْحَمُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي. أَعَذِّبُ بِكَ مَنْ أَسَاءَ مِنْ عِبَادِي - وَلِكُلِّ وَاحِدَةٍ مِنْكُم مَلُؤَهَا.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

88/4. According to Abū Hurayra رضي الله عنه,

“The Prophet ﷺ said, ‘The Hellfire and Paradise had a debate. The Hellfire said, ‘I have been preferred as I am given the haughty and the coercers.’ Paradise said, ‘Why is it then that only the weak, poor, and helpless people enter me?’ Allah said to Paradise, ‘You are My mercy. By you I show mercy to whomever I will from My servants.’ And He said to the Hellfire, ‘You are My punishment. By you I torment whomever I will from My servants—and both of you will have your fill.’”

Agreed upon and this is the wording of Muslim.

*al-kubrā*, 6:497 §11615.

<sup>88</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement, *Are There Any More?*”, 4:1836 §4569; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janna wa ṣifa na’imiha wa ahlihā* [On the Description of Paradise and its Bounties and Inhabitants], Ch.: “The Haughty Shall Enter Hellfire and the Weak Shall Enter Paradise,” 4:2186 §2846; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:450 §9815; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifa al-janna* [On the Description of Paradise], Ch.: “On what has been Reported Concerning the Dispute Between the Paradise and Hellfire,” 4:694 §2561; •Abd al-Razzāq *al-Muṣannaf*, 11:422 §20893; •Abū Ya’lā in *al-Musnad*, 11:179–180 §6290; •Abū ‘Awāna in *al-Musnad*, 1:160 §464.

٥/٨٩. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ.

مُتَّفَقٌ عَلَيْهِ.

89/5. According to Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘It is a duty upon every Muslim to pay charity.’ The Companions asked, ‘O Prophet of Allah! What about the one who does not find anything [to spend in charity]?’ He replied, ‘Let him work with his hands, benefitting himself, and let him then spend in charity.’ The Companions asked, ‘And what if he cannot find [work]?’ He replied, ‘Then let him assist someone wronged and needy.’ The Companions asked, ‘And what if he cannot find (anyone in need)?’ He replied, ‘Then let him do good and abstain from evil, for that will be his charity.’”

Agreed upon.

٦/٩٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَمْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ أَوْ شَابًا فَقَفَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ. فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُتِّمَ أَذْنُكُمْوَنِي؟ قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا أَوْ أَمْرَهُ. فَقَالَ: دُلُّونِي عَلَى فَرِيحَةٍ. فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ.

<sup>89</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Zakāt* [The Zakat], Ch.: “Charity is Due upon Every Muslim,” 2:524 §1376; •Muslim in *al-Shāḥih*: Bk.: *al-Zakāt* [The Zakat], Ch.: “Demonstrating that the Word Charity [*Sadaqa*] Includes Every Type of Goodness,” 6:699 §1008; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:295 §19549; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Charity of a Slave,” 5:64 §2538; •al-Dārimī in *al-Sunan*, 2:399 §2747; •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649; •al-Bazzār in *al-Musnad*, 8:102 §3100; •al-Tayālīsī in *al-Musnad*, 1:67 §495.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

90/6. According to Abū Hurayra رضي الله عنه,

“There was a black woman (or a black man [Abū Hurayra was unsure]) who used to clean the Mosque and Allah’s Messenger ﷺ found her missing. He asked about her (or him) and they [the Companions] said, ‘He (or she) died.’ He asked, ‘Why did you not inform me?’ It was as if they belittled his or her status. He then said, ‘Show me his [or her] grave,’ and so they showed him the grave and he prayed over her [or him] and then said, ‘Indeed, these graves are filled with darkness for their inhabitants, but Allah ﷻ fills them with light due to my prayers over them.’”

Agreed upon and this is the wording of Muslim.

٧/٩١. عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ رضي الله عنه أَنَّهُ قَالَ: اشْتَكَّتِ امْرَأَةٌ بِالْعَوَالِي مَسْكِينَةً، فَكَانَ النَّبِيُّ ﷺ يَسْأَلُهُمْ عَنْهَا. وَقَالَ: إِنْ مَاتَتْ، فَلَا تَدْفِنُوهَا حَتَّى أَصَلِّيَ عَلَيْهَا. فَتُوفِّيَتْ فَجَاءُوا بِهَا إِلَى الْمَدِينَةِ بَعْدَ الْعَتَمَةِ. فَوَجَدُوا رَسُولَ اللَّهِ ﷺ قَدْ نَامَ فَكَرِهُوا أَنْ يُرْقِطُوهُ فَصَلُّوا عَلَيْهَا وَدَفَنُوهَا بِبَقِيعِ الْغُرَقِدِ. فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ، جَاءُوا فَسَأَلُوهُ عَنْهَا. فَقَالُوا: قَدْ دُفِنَتْ، يَا رَسُولَ اللَّهِ. وَقَدْ جِئْنَاكَ فَوَجَدْنَاكَ نَائِمًا فَكَرِهْنَا أَنْ نُوقِظَكَ. قَالَ: فَاذْطَلِقُوا. فَاذْطَلَقَ يَمْشِي وَمَشُوا مَعَهُ حَتَّى أَرَوْهُ قَبْرَهَا. فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفُّوا وَرَاءَهُ فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا.

<sup>90</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Sweeping the Mosque,” 1:175–176 §§446, 448; •in *Kitāb al-Janā’iz* [The Funeral Prayer], Ch.: “Praying Over the Grave After [the Deceased] is Buried,” 1:448 §2172; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funeral Prayers], Ch.: “Praying Over a Grave,” 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over a Grave,” 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā’ fi al-Janā’iz* [What has been Reported Regarding the Funerals], Ch.: “On What has been Reported Regarding Prayers Over the Graves,” 1:489 §1527–1529; •al-Nasā’i in *al-Sunan al-Kubrā*, 1:651 §2149; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46–47 §§§2, 68, 6806.

رَوَاهُ النَّسَائِيُّ وَمَالِكٌ وَالشَّافِعِيُّ.

91/7. According to Abū Umāma b. Sahl b. Ḥunayf رضي الله عنه،

“An indigent woman from a village on high ground outside Medina fell ill and the Prophet ﷺ used to inquire about her condition. He said, ‘If she dies, do not bury her until I pray [the funeral prayer] over her.’ So when she died, they brought her to Medina after the Nightfall prayer. They found Allah’s Messenger ﷺ sleeping and did not want to wake him, so they went ahead and prayed the funeral prayer over her and buried her in al-Baqī‘ cemetery. When Allah’s Messenger ﷺ came out in the morning, they went to him and he asked them about her. They replied, ‘O Messenger of Allah! She has been buried. We came to get you but we found you sleeping and we did not want to wake you.’ He said, ‘So let us go.’ They walked with him until they showed him her grave. Allah’s Messenger ﷺ then stood, arranged the prayer rows behind him, and prayed the funeral prayer over her, uttering Supreme Greatness of Allah four times [saying, *Allāhu Akbar*].”

Reported by al-Nasā’ī, Mālik and al-Shāfi‘ī.

٨/٩٢. عَنْ مُصْعَبِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى سَعْدٌ ﷺ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضَعْفَائِكُمْ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ: فَقَالَ نَبِيُّ اللَّهِ ﷺ: إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضَعْفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِحْلَاصِهِمْ.

<sup>91</sup> Set forth by •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “On Praying the Funeral Prayer at Night,” 4:69 §1969, and in Ch.: “On Calling the *Adhān* Announcing the Funeral Prayer,” 4:40 §1907, also in al-Nasā’ī’s *al-Sunan al-Kubrā*, 1:623 §2034; •Mālik in *al-Muwatṭa’*: Bk.: *al-Janā’iz* [The Funeral Prayer], Ch.: “Uttering *Takbīr* [*Allāh akbar*] During the Funeral Prayer,” 1:227 §533; •al-Shāfi‘ī in *al-Musnad*, 1:358; •Ibn Abī Shayba in *al-Muṣannaf*, 2:476 §11223; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:35 §6727; •al-Ruwayānī in *al-Musnad*, 2:294 §1238.

92/8. According to Muṣ'ab b. Sa'd رضي الله عنه,

"Sa'd رضي الله عنه once thought that he had virtue over those with lesser means, so the Prophet ﷺ said, 'Are you all given victory and provision by means of any besides your weak ones?'"

Reported by al-Bukhārī and al-Nasā'ī

According to al-Nasā'ī, "The Prophet of Allah ﷺ said, 'Allah only gives aid to this *Umma* by virtue of its weak ones; by their supplications, prayers and sincerity.'"

٩٣/٩. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ابْغُرُونِي فِي ضِعْفَائِكُمْ، فَإِنَّمَا تَرَزُقُونَ وَتُنَصَّرُونَ بِضِعْفَائِكُمْ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ:  
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا.

93/9. According to Abū al-Dardā' رضي الله عنه,

"I heard the Prophet ﷺ say, 'Look for me among your weak ones, for it is only by their virtue that you are granted provision and support.'"

<sup>92</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: "Concerning He Who Seeks the Aid of the Weak and Righteous in War, 3:1061 §2739; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Seeking Victory by Means of the Weak," 6:45 §3178, and in •*al-Sunan al-Kubrā*, 3:30 §4387; •al-Shāshī in *al-Musnad*, 1:132 §70; •al-Dawraqī in *Musnad Sa'd*, 105 §51; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:345 §6181 and 6:331 §12684; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:71 §4842; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 89.

<sup>93</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 5:198 §21779; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Seeking Victory by the Forelocks of Horses and the Weak People," 3:32 §2594; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On what has been Reported Concerning the Pursuit of Military Victory by Virtue of the Impoverished Muslims," 4:206 §1702; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Seeking Victory by Virtue of the Weak," 6:45 §3179, also in *al-Sunan al-Kubrā*, 3:30 §4388; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:85 §4767; •al-Ḥakīm in *al-Mustadrak*, 2:116-117 §§2509, 2641.

Reported by Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Ḥibbān. According to al-Tirmidhī, "This is a fine authentic tradition." According to al-Hākim, "It has an authentic chain."

١٠/٩٤. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، مَوْلَى رَسُولِ اللَّهِ ﷺ، قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ . . . فَقَالَ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: هُمْ فِي الظُّلْمَةِ دُونَ الْجَسْرِ. قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً؟ قَالَ: فَقَرَاءُ الْمُهَاجِرِينَ.

رَوَاهُ مُسْلِمٌ وَابْنُ خُرَيْمَةَ وَابْنُ حِبَّانَ.

94/10. According to Thawbān رضي الله عنه, the freed bondsman of Allah's Messenger ﷺ,

"I was standing up with Allah's Messenger ﷺ, when one of the rabbis of the Jews came.... He said, 'Where will the people be *on the day in which the earth will be changed into another earth, and so too will be the heavens* [Q.14:48]?' Allah's Messenger ﷺ replied, 'They will be in darkness near the Bridge [*Ṣirāṭ*].' The rabbi then asked, 'So who will be the first people to cross it?' The Messenger ﷺ replied, 'The poor among the immigrants [*muhājirūn*].'"

Reported by Muslim, Ibn Khuzayma and Ibn Ḥibbān.

١١/٩٥. عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ. هَذَا، وَاللَّهِ، حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ.

<sup>94</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥayḍ* [The Menstruation], Ch.: "The Description of the Male and Female Sexual Fluids," 1:202 §315; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:116 §232; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:440 §7422; •al-Hākim in *al-Mustadrak*, 3:548 §6039; •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 1:149 §467, and in •*al-Muʿjam al-Kabīr*, 2:93 §1414; •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:169 §769.

ثُمَّ مَرَّ رَجُلٌ آخَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ. هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا.

رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَه.

95/II. According to Sahl b. Sa'd al-Sā'idī رضي الله عنه,

"Once a man passed by Allah's Messenger ﷺ and he [the Messenger] said to someone sitting with him, 'What is your opinion about this individual?' The man replied, '[I think] he is among the noblest of people. By Allah, it is to be assumed that if he proposed [to someone], he would get married, and if he interceded for someone, his intercession would be accepted.' Allah's Messenger ﷺ remained silent. Not long after that, another individual passed by and he again asked the man, 'What is your opinion of this individual?' The man replied, 'By Allah, O Messenger of Allah, this individual is from the poor folk of the Muslims. It is to be assumed that if he proposed [to someone], he would not get married, and that if he interceded for someone, his intercession would not be accepted, and that if he were to speak, he would not be listened to.' Allah's Messenger ﷺ then said, 'The latter is better than the whole world full of the former lot.'"

Reported by al-Bukhārī and Ibn Mājah.

١٢/٩٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَدْخُلُ فَقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُ مِائَةِ عَامٍ.

<sup>95</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "The Virtue of Poverty," 5:2369 §6082; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Virtue of the Poor," 2:1379 §4120; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:169 §5883; •al-Ruwayānī in *al-Musnad*, 2:188-189 §1016; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:330 §10481.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ  
حَسَنٌ صَحِيحٌ.

96/12. According to Abū Hurayra رضي الله عنه،

“Allah’s Messenger ﷺ said, ‘The impoverished among the Muslims shall enter Paradise before their wealthy ones by half of a day, which is five hundred years.’”

Reported by Aḥmad, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

According to al-Tirmidhī, “This is a fine authentic traditon.”

١٣/٩٧. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي (وَفِي رِوَايَةٍ: أَمَرَنِي) خَلِيلِي ﷺ بِخِصَالٍ مِنَ الْخَيْرِ. أَوْصَانِي بِأَنْ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَأَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي. وَأَوْصَانِي بِحُبِّ الْمَسَاكِينِ وَالِدُّنُو مِنْهُمْ. وَأَوْصَانِي أَنْ أَصِلَ رَجُلِي وَإِنْ أَذْبَرْتُ. وَأَوْصَانِي أَنْ لَا أَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. وَأَوْصَانِي أَنْ أَقُولَ الْحَقَّ وَإِنْ كَانَ مُرًّا. وَأَوْصَانِي أَنْ أَكْثِرَ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَثَرَتْ مِنْ كُنُوزِ الْجَنَّةِ.

رَوَاهُ أَحْمَدُ وَابْنُ حَبَّانَ وَالبَزَّازُ وَالبَطْرَانِيُّ.

97/13. According to Abū Dharr رضي الله عنه،

“My intimate friend [Allah’s Messenger] ﷺ advised me (and in one

<sup>96</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:343 §8502; •al-Tirmidhī *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “On what has been Reported Concerning the Poor Immigrants Entering Paradise Before Their Wealthy Ones,” 4:578 §2354; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “The Rank of the Poor,” 2:1380 §4122; •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:412 §11348; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:451 §676; •Ibn Abī Shayba in *al-Muṣannaf*, 7:86 §34392.

<sup>97</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:159 §21453; •Ibn Ḥibbān in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-iḥsān* [The Piety and Excellence], Ch.: “On Preserving Family Ties and Severing Them, and a Mention of the Command of the Chosen One [al-Muṣṭafā] ﷺ Concerning the Familial Integration, Even if They Are Severed [by others],” 1:194 §449; •al-Bazzār in *al-Musnad*, 9:383 §3966; •al-Ṭabarānī in *al-Muʿjam al-Ṣaḥīḥ*, 2:48 §758; •al-Bayhaqī in *al-*

narration, 'he ordered me ...') to adopt certain praiseworthy traits. He advised me that I should not look to those who are above me, but rather to those who are below me. He advised me to have love for the indigent and to draw near to them. He advised me to strengthen blood relations even if they turn away. He advised me that I should not fear the blame of the blamers with respect to something that is for the sake of Allah. He advised me to speak the truth even if it is bitter. And he advised me to be frequent in saying: 'There is no might or power except by Allah [*lā ḥawla wa lā quwwata illā billāh*],' for it is a treasure among the treasures of Paradise."

Reported by Aḥmad, Ibn Ḥibbān, al-Bazzār and al-Ṭabarānī.

١٤/٩٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ.

رَوَاهُ الْحَاكِمُ وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

98/14. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

"Allah's Messenger ﷺ said, 'Love the poor and sit with them.'"

Reported by al-Ḥākim who said, "This tradition has an authentic chain of transmission."

١٥/٩٩. عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: جَاءَ ثَلَاثَةٌ نَفَرٌ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ وَأَنَا عَنْدهُ. فَقَالُوا: يَا أَبَا مُحَمَّدٍ، إِنَّا، وَاللَّهِ، مَا نَقْدِرُ عَلَى شَيْءٍ: لَا نَفْقَهُ وَلَا دَابَّةً وَلَا مَتَاعًا. فَقَالَ لَهُمْ: مَا شِئْتُمْ. إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبَرْتُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الْأَغْنِيَاءَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ بِأَرْبَعِينَ خَرِيفًا. قَالُوا:

*Sunan al-Kubrā*, 10:91 §19973, and in •*Shu'ab al-Imān*, 3:240 §3429; •*al-Mundhirī in al-Targhib wa al-Tarhib*, 3:228-229 §3802; •*al-Haythamī in Mawārid al-Zam'an*, 1:500 §2041.

<sup>98</sup> Set forth by •*al-Ḥākim in al-Mustadrak*, 4:268 §7947 and *al-Mundhirī in al-Targhib wa al-Tarhib*, 4:67 §3827.

فَإِنَّا نَصْبِرُ؛ لَا نَسْأَلُ شَيْئًا.

رَوَاهُ مُسْلِمٌ.

99/15. According to Abū ‘Abd al-Raḥmān,

“Three groups came to ‘Abd Allāh b. ‘Amr b. al-‘Āṣ ﷺ while I was with him. They said, ‘O Abū Muhammad, by Allah, we are unable to do anything. We have no provision, no riding animals and no goods.’ He said to them, ‘The choice is yours; if you wish, you can come back with us and we will give you what Allah will provide for you; if you wish, we can mention your problem to the ruler [Sultan]; and if you wish, you can observe patience, for I heard Allah’s Messenger ﷺ say, “The poor Immigrants shall precede the wealthy ones to Paradise by forty autumns [forty years].” Upon hearing this, they said, ‘In that case, we shall observe patience and we shall not ask for anything at all.’”

Reported by Muslim.

١٦/١٠٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: بِشَسِ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكَ الْمَسَاكِينُ. فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: وَيُتْرَكَ الْفُقَرَاءُ.

100/16. According to Abū Hurayra ﷺ,

“Allah’s Messenger ﷺ used to say, ‘The worst food is that of

<sup>99</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Zuhd wa al-raqā’iq* [The Renunciation and Heart Softening Narrations], 4:2285 §2979 and al-Bayhaqī in *Shu‘ab al-Imān*, 7:300–301, 336 §§10379, 10381, 10493.

<sup>100</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “Whoever Refuses an Invitation [to a Wedding Banquet] Has Disobeyed Allāh and His Messenger ﷺ,” 5:1985 §4882; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On the Command to Accept the Invitation When

wedding banquet to which the wealthy are invited and the indigent are left out. And he who refuses an invitation [to a wedding banquet without any excuse] has disobeyed Allah and His Messenger ﷺ.”

Agreed upon and this wording is of Muslim. According to another report in al-Bukhārī, “... and the poor are left out.”

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Given,” 2:1054 §1423; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:405 §9250; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Aṭʿima* [The Foods], Ch.: “On what has been Reported Concerning the Acceptance of Invitations,” 3:341 §3742; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “Responding to Someone’s Invitation,” 1:616 §1913; •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:141 §6613; •al-Dārimī in *al-Sunan*, 2:143 §2066; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:116 §5304.

الْبَابُ التَّاسِعُ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْأَرَامِلِ وَالْأَيَّامِ

CHAPTER NINE

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD WIDOWS AND  
ORPHANS

١٠١/١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ  
كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَأَحْسِبُهُ، قَالَ: وَكَالْقَائِمِ لَا يَفْطُرُ، وَكَالصَّائِمِ لَا يَفْطِرُ.  
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

101/1. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ said, ‘The one who strives in caring for a widow or a poor person is like the one who strives in the path of Allah.’ I think he also said, ‘And he is like a person who stands in prayer without feeling tired and a fasting person who does not break his fast.’”

Agreed upon by al-Bukhārī and Muslim and this is the wording of Muslim.

١٠٢/٢. عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَتَمَثَّلُ بِشَعْرِ أَبِي  
طَالِبٍ:

وَأَبْيَضَ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ  
يَمَالُ الْيَتَامَى عِصْمَةُ لِلْأَرْامِلِ

<sup>101</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nafaqāt* [The Expenditures], Ch.: “On the Virtue of Spending on One’s Family, 5:2047 §5038, also in *Kitāb al-Ādab* [The Manners], Ch.: “Striving to Care for Widows,” 5:2237 §5660; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd wa al-raqā’iq* [The Renunciation an Heart Softening Narrations], Ch.: “On Excellence Toward the Widow, the Poor Person, and the Orphan,” 4:2286 §2982; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8717; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: “On what has been reported about striving to care for the widow and orphan,” 4:346 §1969; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: “The Virtue of the One Who Strives to Care for a Widow,” 5:86 §2577; •Ibn Mājah in *al-Sunan*: Bk.: *al-Tijāra* [The Trade], Ch.: “On Encouragement to a Earn Livelihood,” 2:724.

وَقَالَ عُمَرُ بْنُ حَمْزَةَ: حَدَّثَنَا سَالِمٌ عَنْ أَبِيهِ رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ، وَأَنَا أَنْظُرُ إِلَى  
وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقِي. فَمَا يَنْزِلُ حَتَّى يَحِيْشَ كُلُّ مِيزَابٍ.

وَأَبْيَضَ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ  
ثِمَالُ الْيَتَامَى عِصْمَةُ لِأَرْامِلِ

وَهُوَ قَوْلُ أَبِي طَالِبٍ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ مَاجَه.

102/2. According to ‘Abd Allāh b. Dīnār رحمته الله,

“Ibn ‘Umar رحمته الله cited some verses of Abū Ṭālib:

A white one, by virtue of whose face the rain is sought

A caretaker of the orphans, a guardian of the widows

‘Umar b. Ḥamza said, “Sālim narrated to us that his father said, ‘Sometimes I would remember the words of the poet while looking at the effulgent face of the Prophet ﷺ as he sought rain. He did not descend [from his pulpit] until the rains flowed abundantly from every roof-gutter.’”

A white one, by virtue of whose face the rain is sought

A caretaker of the orphans, a guardian of the widows

This poetic verse is of Abū Ṭālib.

<sup>102</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istisqā’* [The Prayer for Seeking Rain], Ch.: “On the People Asking the Imam for the Prayer of Seeking Rain When They Suffer from a Drought and Famine,” 1:342 §963; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:93 §§5673, 26; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [The Establishment of the Prayer and the Sunna Therein], Ch.: “On what has been Reported Concerning the Invocation Said in the Prayer for Rain,” 1:405 §1272; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:352 §6218–6219; •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 14:387 §7700; and cited by •al-Asqalānī in *Taghliq al-Ta’liq*, 2:389 §1009; •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 4:2, 471; •al-Mizzī in *Tuḥfa al-Ashraf*, 5:359 §6775.

Reported by al-Bukhārī, Aḥmad and Ibn Mājah.

٣/١٠٣. عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

103/3. According to Sahl b. Sa'd رضي الله عنه,

"Allah's Messenger ﷺ said, 'I and the caretaker of an orphan shall be in Paradise like this,' and he pointed with his index and middle finger and separated them a bit."

Reported by al-Bukhārī, Abū Dāwūd and al-Tirmidhī. Al-Tirmidhī said, "This is a fine authentic tradition."

٤/١٠٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ، وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَى.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

104/4. According to Abū Hurayra رضي الله عنه,

"Allah's Messenger ﷺ said, 'I and the caretaker of an orphan,

<sup>103</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṭalāq* [The Divorce], Ch.: "On Public Imprecation," 5:2032 §4998, and in Bk.: *al-Ādab* [The Good Manners], Ch.: "The Virtue of One Who Supports an Orphan," 5:2237 §5659; •Aḥmad b. Hanbal in *al-Musnad*, 5:333 §22871; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nawm* [The Sleep], Ch.: "Concerning the One Who Embraces an Orphan," 4:338 §5150; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "On what has been Reported Concerning Mercy and Care for an Orphan," 4:321 §1918; •Mālik in *al-Muwattaʿ*: Bk.: *al-Shiʿr* [The Poetry], Ch.: "The Sunna with Regard to Poetry," 2:948 §1700; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:207 §460; •Abū Yaʿlā in *al-Musnad*, 13:546 §7553; •al-Tabarānī in *al-Muʿjam al-Kabīr*, 6:173 §5905.

<sup>104</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd wa al-raqaʿiq* [The

whether a relative or not, are in Paradise like these two,' and Mālik [the narrator] pointed with his index and middle finger."

Reported by Muslim and Aḥmad.

١٠٥/٥. عَنْ مَرْثَةَ بْنِ عَمْرٍو الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ، لَهُ أَوْ لِعَیْرِهِ، فِي الْجَنَّةِ كَهَاتَيْنِ أَوْ كَهَذِهِ مِنْ هَذِهِ.

رَوَاهُ الْحُمَيْدِيُّ وَالطَّبْرَانِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ.

105/5. According to Murra b. 'Amr al-Fahrī رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"I and the caretaker of an orphan, whether from his own kindred or someone else [i.e., of blood relation or from another family], are in Paradise like these two, or like these (the index finger with the middle finger)."

Reported by al-Ḥumaydī, al-Ṭabarānī and al-Bukhārī in *al-Adab [al-mufrad]*.

١٠٦/٦. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو يَعْلَى وَالطَّيَالِسِيُّ.

106/6. According to Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا, the Prophet ﷺ said,

"Whoever has an orphan among the Muslims partake of his food

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Renunciation and Heart Softening Narrations], Ch.: "On Excellence Toward the Widow, the Indigent, and the Orphan," 4:2287 §2983; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:375 §8868; •al-Bayhaqī in *Shu'ab al-Imān*, 7:471 §11030; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:235 §3832.

<sup>105</sup> Set forth by al-Ḥumaydī in *al-Musnad*, 2:370 §838; •al-Bukhārī in *al-Adab al-Mufrad*, 62 §133; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 20:320 §759.

<sup>106</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:344 §19047; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "On what has been Reported Concerning Mercy and Care for the Orphan," 4:320 §1917; •Abū Ya'lā in *al-Musnad*, 2:227 §926; •al-Ṭayālīsī in *al-Musnad*,

or drink, Allah will cause him to enter Paradise—unless he commits an unpardonable sin.”

Reported by Aḥmad, al-Tirmidhī, Abū Ya‘lā and al-Ṭayālīsī.

٧/١٠٧. عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ الذِّكْرَ، وَيُقِلُّ اللَّغْوَ، وَيُطِيلُ الصَّلَاةَ، وَيُقَصِّرُ الْخُطْبَةَ. وَلَا يَأْتِفُ أَنْ يَمْشِيَ مَعَ الْأَرْمَلَةِ وَالْمُسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ.

رَوَاهُ النَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ حِبَّانَ وَطَبْرَانِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ، وَقَالَ أَهْلُئِمِّي: وَإِسْنَادُهُ حَسَنٌ.

107/7. According to ‘Abd Allāh b. Abī Awfā رَضِيَ اللَّهُ عَنْهُ,

“Allah’s Messenger ﷺ would remember [Allah] abundantly and was not given to idle talk. He would lengthen the prayer and shorten the [Friday] sermons. He would not disdain to walk with the widow and the poor to take care of their needs.”

Reported by al-Nasā‘ī, al-Dārimī, Ibn Ḥibbān and al-Ṭabarānī. According to al-Ḥākim, “This is an authentic tradition,” and according to al-Haythamī, “It has an excellent chain of transmission.”

٨/١٠٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ مَنْ يُفْتَحُ لَهُ بَابُ الْجَنَّةِ

1:187 §1322; •Ibn Abī al-Dunyā in *al-‘Iyāl*, 2:806 §605; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr* 19:300 §228; •al-Bayhaqī in *Shu‘ab al-Imān*, 6:196 §7886; •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:161.

<sup>107</sup> Set forth by •al-Nasā‘ī in *al-Sunan*: Bk.: *al-Jumu‘a* [The Friday Prayer], Ch.: “On the Recommendation to Shorten the Oratory,” 3:108 §1414, and in •*al-Sunan al-Kubrā*, 1:531 §1716; •al-Dārimī in *al-Sunan*, 1:48 §74; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 14:333 §6423; •al-Ḥākim in *al-Mustadrak*, 2:671 §4225; •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 8:135 §8197, *al-Mu‘jam al-Kabīr*, 8:287 §8103, and *al-Mu‘jam al-Saghīr*, 1:248 §405; •al-Bayhaqī in *Shu‘ab al-Imān*, 6:269 §2114; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:523 §2129 and *Majma‘ al-Zawā‘id*, 9:20.

إِلَّا أَنَّهُ تَأْتِي امْرَأَةٌ تَبَادِرُنِي. فَأَقُولُ لَهَا: مَا لَكَ؟ مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا امْرَأَةٌ قَعَدْتُ عَلَى  
أَيْتَامٍ لِي.

رَوَاهُ أَبُو يَعْلَى وَالدَّيْلَمِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ حَسَنٌ.

108/8. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"I shall be the first person for whom the Door of Paradise is opened; however, there will be a woman who hastens to me. I will say to her, 'What is going on? Who are you?' She will reply, 'I am a woman who took care of some orphans of mine (i.e., I did not go for a second marriage. On this, the Prophet will admit her to Paradise.)'"

Reported by Abū Ya'la and al-Daylamī. Al-Mundhirī said, "Its chain of transmission is excellent."

٩/١٠٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ  
يَتِيمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ.

رَوَاهُ ابْنُ مَاجَهَ وَالتَّطَبَّرَانِيُّ وَابْنُ خَالٍ فِي الْأَدَبِ.

109/9. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

"The best house among the Muslims is the house in which resides an orphan who is treated well. And the worst house among the Muslims is the house in which resides an orphan who is treated badly."

Reported by Ibn Mājah, al-Ṭabarānī and al-Bukhārī in *al-Adab*

<sup>108</sup> Set forth by •Abū Ya'la in *al-Musnad*, 12:8 §6651, al-Daylamī in *Musnad al-Firdaws*, 1:34 §58; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3542; •al-Haythamī in *Majma' al-Zawā'id*, 8:162.

<sup>109</sup> Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "The Right of the Orphan," 2:1213 §3679; •al-Bukhārī in *al-Adab al-Mufrad*, 61 §138; •al-Ṭabarānī in *Mu'jam al-Awsat*, 5:99 §4785; •Abd Ibn Ḥumayd in *al-Musnad*, 1:427 §1468; •Ibn al-Mubārak in *al-Zuhd*, 230 §654; •Ibn Abī al-Dunyā in *al-'Iyāl*, 2:808 §3840; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3840; and cited by •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 4:510.

[*al-mufrad*].

١٠/١١٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا شَكَا إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ، فَقَالَ لَهُ: إِنْ أَرَدْتَ تَلِينَ قَلْبَكَ فَأَطْعِمِ الْمُسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ.

رَوَاهُ أَحْمَدُ وَابْنُ حُمَيْدٍ وَابْنُ أَبِي حَتْمٍ. وَقَالَ الْمُنْذِرِيُّ وَابْنُ أَبِي حَتْمٍ: رَجَالَهُ رِجَالُ الصَّحِيحِ.

110/10. According to Abū Hurayra رضي الله عنه,

“A man once complained about his hard heart to Allah’s Messenger ﷺ, and so the Prophet ﷺ told him, ‘If you wish for your heart to become soft, feed the poor and rub the head of (i.e., care-for) the orphan.’”

Reported by Aḥmad, Ibn Ḥumayd, and al-Bayhaqī. According to al-Mundhirī and al-Bayhaqī, its sources are reliable.

١١/١١١. عَنْ أَبِي أُمَامَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا اللَّهُ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ. وَمَنْ أَحْسَنَ إِلَى يَتِيمَةٍ أَوْ يَتِيمٍ عِنْدَهُ، كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ، وَفَرَقَ بَيْنَ أَصْبُعَيْهِ السَّبَابَةِ وَالْوُسْطَى.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ وَابْنُ أَبِي الدُّنْيَا.

111/11. According to Abū Umāma رضي الله عنه, Allah’s Messenger ﷺ said,

“Whoever rubs an orphan’s head, and only does so for the sake of

<sup>110</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:263, 267 §§7566, 9006; •Abd Ibn Ḥumayd in *al-Musnad*, 1:417 §1426; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:60 §6886, and *Shu‘ab al-īmān*, 7:472 §11034; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:237 §3845; •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160.

<sup>111</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:250, 265 §§ 22207, 22338; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 8:202 §7821, and in •*al-Mu‘jam al-Awsaṭ*, 3:285–286 §3166; •Ibn Abī al-Dunyā in *al-Iyāl*, 2:810 §609; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:236–237 §3843; •al-Haythamī in

Allah, then for each strand of hair he rubs he will gain good deeds. And whoever deals kindly with an orphan girl or an orphan boy under his care, he and I will be in Paradise like these two,” and he separated a bit between his index and middle finger.

Reported by Aḥmad, al-Ṭabarānī and Ibn Abī al-Dunyā.

أَلْبَابُ الْعَاشِرُ

رَحْمَتُهُ ﷺ وَمَلَأَ طَفَّتُهُ بِالْعِيْدِ وَالْإِمَاءِ وَالْخُدَّامِ

CHAPTER TEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD SLAVES AND  
SERVANTS

١١٢/١. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِخْوَانُكُمْ خَوَلُكُمْ. جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ. وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ.

مُتَّفَقٌ عَلَيْهِ.

112/1. According to Abū Dharr رضي الله عنه,

“The Prophet ﷺ said to me, ‘Your servants are your brothers whom Allah has placed under your authority, so whoever has a brother under his authority should feed him from what he eats and clothe him with what he wears. Do not burden them with what is too much for them to bear. When you ask them of that (i.e., a difficult task), assist them.’”

Agreed upon.

١١٣/٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ حَتَّى يُعْتِقَ فَرْجَهُ بِفَرْجِهِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

<sup>112</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “Disobedience is from the Affairs of Pre-Islamic Ignorance,” 1:20 §30, and in Bk.: *al-Itq* [The Manumission], Ch.: “The Prophet’s Statement ﷺ, ‘Slaves are your brothers, so feed them what you feed yourselves,’” 2:899 §2407; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Aymān* [The Oaths], Ch.: “Feeding the Slave the Same Amount as the Owner, Clothing him in the Same Amount of Clothing, and not Burdening Him with More than He can Bear,” 3:1283 §1661; •al-Bazzār in *al-Musnad*, 9:2 §3996; •Abū ‘Awāna in *al-Musnad*, 4:83 §6072; •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 4:356; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:7 §15555, and in •*Shu‘ab al-Īmān*, 6:371 §8558; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:149 §3445.

113/2. According to Abū Hurayra ؓ,

“I heard Allah’s Messenger ﷺ say, ‘Whoever frees a believing slave, then for every part that he freed, Allah shall free a part of him from the Hellfire—until he frees his private parts [from the Fire] on account of freeing his (slave’s) private parts.’”

Agreed upon; this is the wording of Muslim.

١١٤/٣. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ هُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ.

مُتَّفَقٌ عَلَيْهِ.

114/3. According to Abū Mūsā al-Ash‘arī ؓ, Allah’s Messenger ﷺ said,

<sup>113</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Itq* [The Manumission], Ch.: “What has been Reported Concerning Manumission and its Virtue,” 2:891 §2381; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-‘Itq* [The Manumission], Ch.: “The Virtue of Manumission,” 2:1147 §1509; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Nudhūr wa al-aymān* [The Vows and Oaths], Ch.: “What has been Reported Regarding the Reward for the One who Manumits a Slave,” 4:114 §1541; •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:420 §9431; •Abū ‘Awāna in *al-Musnad*, 3:242 §4823; •Ibn Abī Shayba in *al-Muṣannaf*, 3:118 §12633; •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:272 §21096.

<sup>114</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Ilm* [The Knowledge], Ch.: “Regarding a Man Teaching His Maidservant and His Family,” 1:48 §97; •Muslim *al-Ṣaḥīḥ*: Bk.: *al-‘Imān* [The Faith], Ch.: “The Obligation to Have Faith that the Messengership of Our Prophet Muhammad ﷺ is to all of Humanity, and that His Religion Abrogates all other Religions,” 1:134 §154; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:395 §§402, 414; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Virtue in That,” 3:423 §1116; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On a Man Freeing His Slave girl and then Marrying Her,” 6:115 §3344; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “Regarding a Man who Frees His Slave girl and then Marries Her,” 1:629 §1956; •Ibn Mandah in *al-‘Imān*, 1:504 §395;

"There are three types of people who shall receive their reward twice over: a man from the People of the Book who believes in his Prophet and believes in Muhammad ﷺ, a slave who fulfils the right of Allah and the right of his master, and a man who has a servant girl whom he teaches good manners and gives her a good education, and then frees her and marries her—for him there shall be two rewards."

Agreed upon.

١١٥/٤. عَنْ أَبِي الْيَسَرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبَسُوهُمْ مِمَّا تَلْبَسُونَ. وَكَانَ أَنْ أُعْطِيَتْهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

رَوَاهُ مُسْلِمٌ وَالطَّحَاوِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ.

115/4. According to Abū al-Yasar رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"Feed your slaves from what you eat and clothe them with what you wear. Indeed, it is easier for me to give him [a slave] something from the delights of the world than his taking from my good deeds on the Day of Resurrection."

Reported by Muslim, al-Ṭahāwī and al-Bukhārī in *al-Adab [al-mufrad]*.

١١٦/٥. عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا مَالِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: اْعْلَمْ، أَبَا مَسْعُودٍ. فَلَمْ أَفْهَمْ الصَّوْتَ مِنَ الْغَضَبِ. قَالَ: فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: اْعْلَمْ، أَبَا مَسْعُودٍ. اْعْلَمْ، أَبَا مَسْعُودٍ. قَالَ:

•Ibn Hibbān in *al-Shāḥih*, 9:360 §4053; •al-Bukhārī in *al-Adab al-mufrad*, 80 §203.

<sup>115</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Long Hadith of Jābir and the Story of Abū Yusr," 4:2303 §3007; •al-Bukhārī in *al-Adab al-Mufrad*, 75 §187; •al-Ṭahāwī in *Sharḥ Ma'ānī al-Āthār*, 4:356; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:169 §379; •al-Qudā'ī in *Musnad al-Shihāb*, 1:283 §462.

فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: اَعْلَمْ، أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَفْذَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا  
الْغُلَامِ. قَالَ: فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

وَفِي رِوَايَةِ أَبِي دَاوُدَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ خُرُجُ اللَّهِ تَعَالَى. قَالَ: أَمَّا إِنَّكَ  
لَوْ لَمْ تَفْعَلْ، لَلْفَحْتِكَ النَّارَ أَوْ لَمَسْتِكَ النَّارَ.

116/5. According to Abū Mas‘ūd al-Badrī رحمه الله،

“I was caning a servant boy of mine when I heard a voice behind me, saying, ‘You should know, O Abū Mas‘ūd,’ but I could not recognize the voice due to my anger. When he came closer to me, lo and behold, it was Allah’s Messenger ﷺ. He said, ‘You should know, O Abū Mas‘ūd. You should know, O Abū Mas‘ūd.’ So I dropped the cane from my hand and he said, ‘You should know, O Abū Mas‘ūd, that Allah has more power over you than you do over this servant.’ Upon hearing this, I said, ‘I shall never strike a slave again after this.’”

Reported by Muslim, Abū Dāwūd and al-Tirmidhī.

According to Abū Dāwūd (on the authority Abū Mas‘ūd): “I said, ‘O Messenger of Allah! He is free for the sake of Allah Most High!’ He said, ‘Had you not freed him, the fire would have certainly stuck to you or engulfed you.’”

٦/١١٧. عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجَلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ. فَقَالَ لَهُ سُوَيْدُ بْنُ

<sup>116</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Aymān* [The Oaths], Ch.: “On Keeping the Company of Slaves and the Expiation for Striking One’s Slave,” 3:1281 §1659; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: “On the Rights of Slaves,” 4:340 §5159; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr* [The Piety and Familial Integration], Ch.: “The Prohibition of Striking or Insulting a Servant,” 4:335 §1948; •Abd al-Razzāq in *al-Muṣannaf*, 9:439, 446 §§17933, 17959; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:235 §684; •Abd b. Ḥumayd in *al-Musnad*, 1:107 §239; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:147 §2438; •al-Bayhaqī in *Shu‘ab al-Imān*, 6:373 §8569.

مُقَرَّرٍ ﷺ: عَجَزَ عَلَيْكَ إِلَّا حُرٌّ وَجْهَهَا. لَقَدْ رَأَيْتَنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرَّرٍ. مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ. لَطَمَهَا أَصْغَرُنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.  
رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ  
حَسَنٌ صَحِيحٌ.

117/6. According to Hilāl b. Yasāf,

“An elderly man lost his temper and slapped his servant. Suwayd b. Muqarrin ﷺ said to him, ‘You will be helpless unless you free her. I was the seventh of the seven sons of Banū Muqarrin and we only had one servant among us and she was slapped by the youngest of us, so Allah’s Messenger ﷺ ordered us to free her.’”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

According to al-Tirmidhī, “This is a fine authentic tradition.”

٧/١١٨. عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ، جَاءَ خَدَمُ الْمَدِينَةِ بِأَنْبِيَتِهِمْ فِيهَا الْمَاءُ. فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدُهُ فِيهَا. فَرُبَّمَا جَاءُوهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حُمَيْدٍ.

118/7. According to Anas b. Mālik ﷺ,

<sup>117</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Aymān* [The Oaths], Ch.: “On Keeping the Company of Slaves and the Expiation for Striking One’s Slave,” 3:1279 §1658; •Aḥmad b. Ḥanbal in *al-Musnaḍ*, 5:444 §23793; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: “On the Rights of Slaves,” 4:342 §5166; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Nudhūr wa al-aymān* [The Books of Vows and Oaths], Ch.: “On what has been Reported Regarding a Man Who Strikes His Servant,” 4:114 §1542; •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:194 §5013; •Ibn Abī Shayba in *al-Muṣannaḥ*, 3:115 §12514; •al-Ḥākim in *al-Mustadrak*, 4:409 §8103; •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 7:86 §6451.

<sup>118</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā’il* [The Exemplary Virtues], Ch.: “The Prophet’s ﷺ Closeness to the People and Their Seeking of Blessings

“When Allah’s Messenger ﷺ prayed the morning prayer, the servants of Medina would come with their containers full of water. Not a single utensil was brought save that he would place his hand in it. And they would come to him, more often than not, on a cold morning, but he would [still] place his hand in them (to bestow blessing on them).”

Reported by Muslim, Aḥmad and Ibn Ḥumayd.

٨/١١٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ كَانَتْ الْأُمَّةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

119/8. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

“If a slave-woman from the slave-women of Medina would take Allah’s Messenger ﷺ by his hand (to seek his help in removing some difficulty), she could take him wherever she liked.”

Reported by al-Bukhārī and Aḥmad.

٩/١٢٠. عَنْ رَيْعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَّتِهِ فَقَالَ لِي: سَلْ. فَقُلْتُ: أَسْأَلُكَ مَرَّافَقَتَكَ فِي الْجَنَّةِ. قَالَ: أَوْ غَيْرَ ذَلِكَ؟ قُلْتُ: هُوَ ذَاكَ. قَالَ: فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

from Him,” 4:1812 §2324; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:137 §12424; •‘Abd Ibn Ḥumayd in *al-Musnad*, 1:380 §1274; •al-Bayhaqī in *Shu‘ab al-Imān*, 2:154 §1429.

<sup>119</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Pride,” 5:2255 §5724; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:98 §11960; •Abū Nu‘aym in *Ḥilyat al-Awliyā’*, 7:202; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn* §171.

120/9. According to Rabī'a b. Ka'b al-Aslamī رضي الله عنه,

"I used to spend the night with Allah's Messenger ﷺ and I would bring him water for ablution and other needs. (One day) he said to me, 'Ask (something).' I said, 'I ask you for your company in Paradise.' He then asked, 'Is there anything else you want to ask?' 'That is all,' I replied. He then said, 'In that case, help me in your favour with abundant prostration.'"

Reported by Muslim, Abū Dāwūd and al-Nasā'ī.

١٠/١٢١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَقَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

121/10. According to 'Abd Allāh b. 'Umar رضي الله عنه,

"Once a man came to the Prophet ﷺ and asked, 'O Messenger of Allah! How often should I pardon my servant?' Allah's Messenger ﷺ remained silent until the man asked once more, "O Messenger of Allah! How often should I pardon my servant?" The Messenger then replied, 'Seventy times each day.'"

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī, "This is a fine tradition."

١١/١٢٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عُرِضَ عَلَيَّ أَوَّلُ ثَلَاثَةِ

<sup>120</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāt* [The Prayer], Ch.: "The Virtue of Prostration and the Encouragement toward it," 1:305 §489

<sup>121</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:111 §5899; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On the Rights of Slaves," 4:341 §5164; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "What has been Narrated about Pardoning One's Servant," 4:336 §1949; •Abū Ya'lā in *al-Musnad*, 10:133 §5760; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:151 §3458.

يَدْخُلُونَ الْجَنَّةَ: شَهِيدٌ وَعَفِيفٌ مُتَعَفِّفٌ وَعَبْدٌ أَحْسَنَ عِبَادَةَ اللَّهِ وَنَصَحَ لِمَوْلَاهِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ خُزَيْمَةَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

122/11. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"The first three people to enter Paradise were presented to me: a martyr, a modest and Godwary person, and a servant who worshipped Allah with excellence and was sincere in his loyalty to his master."

Reported by Aḥmad, al-Tirmidhī and Ibn Khuzayma. According to al-Tirmidhī, "This is a fine tradition."

١٢/١٢٣. عَنْ سَلَامِ بْنِ عَمْرٍو عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ:  
أَرِقَّاؤُكُمْ إِخْوَانُكُمْ، فَأَحْسِنُوا إِلَيْهِمْ، (وَفِي رِوَايَةٍ: أَوْ فَأَصْلِحُوا إِلَيْهِمْ) وَاسْتَعِينُوهُمْ  
عَلَى مَا غَلَبَكُمْ، وَأَعِينُوهُمْ عَلَى مَا غَلَبُوا.

رَوَاهُ أَحْمَدُ وَالبُخَارِيُّ فِي الْأَدَبِ وَأَبُو يَعْلَى.

123/12. According to Sallām b. 'Amr, a man from the Prophet's Companions رضي الله عنه reported,

"The Prophet ﷺ said, 'Your servants are your brothers; treat them well [and in one narration, 'so do well toward them'], seek their assistance in that which is difficult for you, and assist them in that which is difficult for them.'"

Reported by Aḥmad, al-Bukhārī in *al-Adab [al-mufrad]* and Abū Ya'la.

<sup>122</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:425 §9488; •al-Tirmidhī in *al-Sunan*: Bk.: *Faḍā'il al-jihād* [The Exemplary Virtues of Striving], Ch.: "What has been Reported about the Reward of the Martyrs," 4:1767 §1642; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:8 §2249; •Ibn Abī Shayba in *al-Muṣannaf*, 8:268 §35969; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 10:151 §4312; •al-Ṭayālīsī in *al-Musnad*, 1:334 §9567.

<sup>123</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:58, 371 §§20600, 23196; •al-Bukhārī in *al-Adab al-Mufrad*, 76 §190; •Abū Ya'la in *al-Musnad*, 2:221 §920.

١٢٤/١٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَمْلُوكُ أَخُوكَ فَإِذَا صَنَعَ لَكَ طَعَامًا فَأَجْلِسْهُ مَعَكَ. فَإِنْ أَبَى فَأَطْعِمْهُ وَلَا تَضْرِبُوا وُجُوهَهُمْ.  
رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَاللَّفْظُ لَهُ وَالْبَيْهَقِيُّ بِإِسْنَادٍ حَسَنٍ.

124/13. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,  
"The servant is your brother, so if he prepares some food for you, have him sit down with you (and partake of it). If he refuses, feed him anyway, and (if they commit some mistake), do not strike their faces."

Reported by Aḥmad, al-Ṭayālīsī (this wording is his), and al-Bayhaqī with a fine chain.

١٢٥/١٤. عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَضْرِبُ عَبْدًا لَهُ إِلَّا أُقِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ الْبَزَّازُ وَأَبُو نُعَيْمٍ. وَقَالَ الْمُنْدِيرِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرَوَاتُهُ ثِقَاتٌ،  
وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الْبَزَّازُ وَرَجَالُهُ ثِقَاتٌ.

125/14. According to 'Ammār b. Yāsir رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,  
"There is no man who strikes his slave save that he will be shackled on account of that on the Day of Resurrection."

Reported by al-Bazzār and Abū Nu'aym. According to al-Mundhirī, "This was narrated by al-Ṭabarānī and its sources are reliable." According to al-Haythamī, "It was narrated by al-Bazzār and his sources are reliable."

١٢٦/١٥. عَنْ عَمْرِو بْنِ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا خَفَفَتْ عَنْ خَادِمِكَ

<sup>124</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:505 §10754; •al-Ṭayālīsī in *al-Musnad*, 1:312 §2369; •al-Bayhaqī in *Shu'ab al-Imān*, 6:373 §8567.

<sup>125</sup> Set forth by •al-Bazzār in *al-Musnad*, 4:237 §1399; •Abū Nu'aym in *Hilyat al-Awliyā'*, 4:378; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:148 §3441; •al-Haythamī in *Majma' al-Zawā'id*, 10:353.

مِنْ عَمَلِهِ كَانَ لَكَ أَجْرًا فِي مَوَازِينِكَ.

رَوَاهُ ابْنُ حِبَّانَ وَأَبُو يَعْلَى وَابْنُ حُمَيْدٍ.

126/15. According to ‘Amr b. Ḥurayth رضي الله عنه, Allah’s Messenger ﷺ said, “Whatever you lighten from your servant’s workload will be a reward on your scales [of good deeds].”

Reported by Ibn Ḥibbān, Abū Ya‘lā and Ibn Ḥumayd.

<sup>126</sup> Set forth by •Ibn Ḥibbān in *al-Ṣaḥīḥ*: Bk.: *al-‘Itq* [The Manumission], Ch.: “On Keeping Company with Slaves,” 10:153 §4314; •Abū Ya‘lā in *al-Musnad*, 3:50 §1472; •‘Abd Ibn Ḥumayd in *al-Musnad*, 1:119 §284; •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:378 §8589; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:293 §1204.

الْبَابُ الْحَادِي عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْمَرْضَى وَالْأَمْوَاتِ

CHAPTER ELEVEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE SICK AND THE  
DECEASED

١٢٧/١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رضي الله عنهما عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلَا وَصَبٍ، وَلَا حُزْنٍ، وَلَا آدَى، وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ.

مُتَّفَقٌ عَلَيْهِ.

127/1. According to Abū Saʿīd al-Khudrī and Abū Hurayra رضي الله عنهما, the Prophet ﷺ said,

“Never is a Muslim afflicted with hardship, illness, stress, grief, harm, sadness, or even the pricking of a thorn, except that Allah expiates his sins as a result thereof.”

Agreed upon.

١٢٨/٢. عَنْ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشُّوْكَةِ يُشَاكُهَا.

مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ مُسْلِمٍ: مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ

<sup>127</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: “On the Expiation of Patients,” 5:2137 §5318; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like,” 4:1992 §2573; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:303 §8014; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “The Rewards for a Sick Person,” 3:298 §966; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:166 §2905; •Ibn Abī Shayba in *al-Muṣannaf*, 2:441 §10806; •Abū Yaʿlā in *al-Musnad*, 2:433 §1237; •Abd Ibn Ḥumayd in *al-Musnad*, 1:298 §961; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:373 §6329.

وَمَحِيتَ عَنْهُ بِهَا خَطِيئَتُهُ.

128/2. According to 'A'isha رضي الله عنها, the wife of the Prophet ﷺ, Allah's Messenger ﷺ said,

"There is not a single affliction that strikes the believer save that Allah expiates [his sins] on account thereof—even the thorn that pricks him."

Agreed upon.

The narration of Muslim reads, "There is not a single Muslim who is pricked by a thorn—or anything more painful than that—save that a higher degree (of piety) will be registered in his record of deeds and will have one sin wiped from his [account]."

١٢٩/٣. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا؟ قَالَ: أَجَلٌ، إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ. قُلْتُ: ذَلِكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: أَجَلٌ، ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ آذَى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا.

مُتَّفَقٌ عَلَيْهِ.

129/3. According to 'Abd Allāh رضي الله عنه,

"I went to see Allah's Messenger ﷺ and I found him with a fever.

<sup>128</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "On the Expiation of Patients," 5:2137 §5317; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣīla wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1991 §2572; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:352, 353 §§7485, 7477; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:88, 173 §§23617, 25442; •Ibn Ḥibbān in *al-Shaḥīḥ*, 7:167, 187–188 §§2906, 2925; •'Abd al-Razzāq in *al-Muṣannaf*, 11:197 §20312; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 2:363 §2240; •al-Daylamī in *Musnad al-Firdaws*, 3:249 §4735; •al-Ṭayālīsī in *al-Musnad*, 1:197 §1380.

<sup>129</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "The Severest of Trials are Reserved for the Prophets, and then Those Closest

I said to him, 'O Messenger of Allah! You have a very high fever?' He replied, 'Yes. I have the fever as two of your men would have.' I said, 'Is that because you shall receive two rewards?' He replied, 'Yes, it is. There is not a single Muslim who is afflicted with harm—from the pricking of a thorn or anything more painful—save that Allah expiates his sins on account thereof, just as a tree sheds its leaves.'"

Agreed upon.

٤/١٣٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ.

130/4. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,  
"A Muslim has five rights over another Muslim: to respond to the

to Them, and then Those Closest to Them," 5:2139 §5324, and in Ch.: "On Placing One's Hand on a Patient," 5:2143 §5336, and in Ch.: "On the Patient's Saying, 'I am in Pain,' or, 'My Head Pains Me,' or, 'My Pain is Severe,'" 5:2145 §5343; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1991 §2571; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:455 §4346; •al-Dārimī in *al-Sunan*, 2:408 §2771; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:352 §7483; •Ibn Abī Shayba in *al-Muṣannaf*, 2:440 §10800; •Ibn Ḥibbān in *al-Shāḥiḥ*, 7:199 §2937; •Abū Ya'la in *al-Musnad*, 9:99 §5164; •al-Tayālīsī in *al-Musnad*, 1:49 §370.

<sup>130</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "The Command to Follow the Funeral Procession," 1:418 §1183; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Salām* [The Salutations], Ch.: "A Right of a Muslim over another Muslim is to Return the Greetings," 4:1704 §2162; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:540 §10979; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "On Sneezing," 4:307 §5030; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Reported about Visiting Patients," 1:461 §1435; •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049; •Ibn Ḥibbān in *al-Shāḥiḥ*, 1:476 §241; •Abū Ya'la in *al-Musnad*, 1:340 §5934; •al-Tayālīsī in *al-Musnad*, 1:303 §2299; •al-Ḥākim in *al-Mustadrak*, 1:550 §1292.

salutations, to visit the sick, to accompany the funeral processions, to respond to the invitations, and to respond to the one who sneezes [to say ‘*yarhamukallāh*’ (May Allah bless you) when he or she sneezes and then says ‘*al-ḥamdulillāh*’ (All praise belongs to Allah)].”

Agreed upon.

١٣١/٥. عَنْ عَائِشَةَ ٱ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضًا أَوْ أُتِيَ بِهِ، قَالَ: أَذْهَبِ الْبَاسُ، رَبَّ النَّاسِ. اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا. مُتَّفَقٌ عَلَيْهِ.

131/5. According to ‘Ā’isha ٱ,

“Whenever Allah’s Messenger ﷺ would visit a sick person, or whenever a sick person was brought to him, he would say, ‘Remove the affliction, O Lord of humankind. Heal [him or her], O Healer! There is no healing save Your healing—a healing that is not followed by sickness.’”

Agreed upon.

١٣٢/٦. عَنِ السَّائِبِ بْنِ يَزِيدَ ٱ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجَعٌ. فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَسَرَبْتُ مِنْ وَضْؤِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زُرِّ الْحَجَلَةِ.

<sup>131</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: “The Supplication of the Visitor for the Patient,” 5:2147 §5351; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Salutations], Ch.: “The Recommendation to Perform an Incantation [*ruqya*] for the Patient,” 4:1722 §2191; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:278 §26412; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt* [The Supplications], Ch.: “The Supplication for the Patient,” 5:561 §3565; •Ibn Mājah in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: “The Things from which the Prophet ﷺ and Others Sought Refuge,” 2:1163 §3520; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:458 §7508; •Abū Ya‘lā in *al-Musnad*, 8:239 §4811; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:237 §2971.

مُتَّفَقٌ عَلَيْهِ.

132/6. According to al-Sā'ib b. Yazīd ؓ,

"My maternal aunt took me to the Prophet ﷺ and said, 'O Messenger of Allah! My nephew is in pain.' Then he wiped my head and invoked blessings on me. Then he performed ablution and I drank from his leftover ablution water. Then I stood up behind him and saw the Seal of Prophethood between his shoulder blades and it was (white and bright) like the egg of a pigeon (or a similar bird)."

Agreed upon.

١٣٣/٧. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا، يُصَبِّ مِنْهُ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَمَالِكٌ.

133/7. According to Abū Hurayra ؓ, Allah's Messenger ﷺ said,

<sup>132</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wuḍū'* [The Ablution], Ch.: "Using the Excess Ablution Water of Others," 1:81 §187, and *Kitāb al-Manāqib* [The Exemplary Virtues], Ch.: "The Prophet's Agnomen [*kunya*]," 3:1301 §3348, and *Kitāb al-Marḍā* [The Patients], Ch.: "Concerning the One who Takes a Sick Child to be Prayed over," 5:2146 §5346, and *Kitāb al-Da'awāt* [The Supplications], Ch.: "Praying for Children to have Blessings and Rubbing their Heads," 5:2337 §0991; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "Affirming the Seal of Prophecy and its Features and Place on His Body ؓ," 4:1823 §2345; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:361 §7518; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 7:157 §6682; •Ibn Abī 'Āṣim in *al-Aḥād wa al-Mathānī*, 4:379 §2420, 3430.

<sup>133</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients] Ch.: "What has been Narrated regarding the Expiation for the Patient," 5:2138 §5321; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:237 §7234; •Mālik in *al-Muwatta':* Bk.: *al-'Ayn* [The Evil Eye], Ch.: "What has been Reported about the Reward for the Patient," 2:941 §1684; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:351 §7478; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:168 §2907; •al-Qudā'ī in *Musnad al-Shihāb*, 1:224 §344; •al-Rabī' in *al-Musnad*, 255 §651; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:142 §5162.

“He to whom Allah wills to do good is afflicted [with trials and troubles].”

Reported by al-Bukhārī, Aḥmad, al-Nasāʾī and Mālik.

٨/١٣٤. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ يَقُولُ: إِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلًا صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ، كُتِبَ لَهُ كَصَالِحٍ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

134/8. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ,

“I heard the Prophet ﷺ say more than twice, ‘If a servant persistently does a righteous act but cannot accomplish it due to an illness or travel, it will be written for him as he did it when he was healthy and resident [not in travel].’”

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd [and this wording is his].

٩/١٣٥. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ.

<sup>134</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “The Traveler’s Deeds while Resident are Written for Him when He is on a Journey,” 3:1902 §2834; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:410, 418 §§19694, 19768; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janāʾiz* [The Funerals], Ch.: “If a Person is Accustomed to Performing a Particular Righteous Act but is Prevented due to Sickness or Travel,” 3:183 §3091; •al-Ḥākim in *al-Mustadrak*, 1:491 §1261; •Abd Ibn Ḥumayd in *al-Musnad*, 1:189 §534; •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 1:82 §236; •Abū Nuʾaym in *Ḥilyat al-Awliyāʾ*, 10:24; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:374 §6339, and in •*Shuʿab al-Imān*, 7:182 §9928.

135/9. According to Abū Mūsā al-Ash'arī رضي الله عنه, the Prophet ﷺ said,  
 "Feed the hungry, visit the sick and free the captives."

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd.

١٣٦ / ١٠. عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ، قَالَ:  
 لَا بَأْسَ. طَهُورٌ إِنْ شَاءَ اللَّهُ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

136/10. According to Ibn 'Abbās رضي الله عنه,

"When the Prophet ﷺ came to visit a sick person, he would say,  
 'There is no harm; Allah willing, it will be a means of purification.'"

Reported by al-Bukhārī and al-Nasā'ī.

١٣٧ / ١١. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه قَالَ: تَشَكَّيْتُ بِمَكَّةَ شَكْوَى شَدِيدَةٍ،  
 فَجَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي. فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَتْرُكُ مَالًا، وَإِنِّي لَمْ أَتْرُكْ إِلَّا ابْنَةً  
 وَاحِدَةً، فَأَوْصِي بِثُلثِي مَالِي وَأَتْرُكُ الثُّلُثَ؟ فَقَالَ: لَا. قُلْتُ: فَأَوْصِي بِالنِّصْفِ وَأَتْرُكُ  
 النِّصْفَ؟ قَالَ: لَا. قُلْتُ: فَأَوْصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: الثُّلُثُ، وَالثُّلُثُ

<sup>135</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "On Allah's Statement: «Eat of the pure things We have provided you»,» 5:2055 §5058, also in Bk.: *al-Marḍā* [The Patients], Ch.: "The Obligation of Visiting the Sick," 5:2139 §5325; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:394 §19535; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Praying for a Sick Person's Wellness when Visiting Him," 3:187 §3105; •Abd al-Razzāq in *al-Muṣannaf*, 3:593 §6763; •Ibn Ḥibbān in *al-Shaḥīḥ*, 8:116 §3324; •al-Bazzār in *al-Musnad*, 8:35 §3017; •Abū Ya'la in *al-Musnad*, 13:309-310 §7325; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 3:93 §2592; •al-Tayālīsī in *al-Musnad*, 1:66 §489; •Abd Ibn Humayd in *al-Musnad*, 1:195 §554.

<sup>136</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary virtues], Ch.: "The Signs of Prophecy in Islam," 3:1324 §3420, and in Bk.: *al-Marḍā* [The Patients], Ch.: "On Visiting the Sick," 5:2141 §5332; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:356 §7499; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:342 §11951; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6388.

كَثِيرٌ. ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِي ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِي وَبَطْنِي ثُمَّ قَالَ: اَللّٰهُمَّ، اشْفِ سَعْدًا وَاتِّمِّمْ لَهُ هِجْرَتَهُ. فَمَا زِلْتُ أَجِدُ بَرْدَهُ عَلَى كَبِدِي فِيمَا يُجَالُ إِلَيَّ حَتَّى السَّاعَةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

137/II. According to Sa'd b. Abī Waqqās ؓ,

"While in Mecca, I suffered a severe illness, so the Prophet ﷺ came to visit me. I said, 'O Prophet of Allah! I am leaving behind some wealth and I only have one daughter, so shall I bequeath two thirds of it and leave her one third?' The Prophet ﷺ said, 'No.' I then asked, 'So, shall I bequeath one half and leave the other half?' He said, 'No.' I then asked, 'So, shall I bequeath one third and leave her two thirds?' He said, 'Yes. One third—and one third is much.' Then the Prophet placed his hand on my forehead and wiped his hand over my face and abdomen and said, 'O Allah! Heal Sa'd and allow him to complete his migration [to Medina].' To date, I feel its coolness in my liver [i.e. heart]."

Reported by al-Bukhārī, Aḥmad and al-Nasā'ī.

١٢/١٣٨. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ أَوْ أُمِّ الْمُسَيَّبِ، فَقَالَ: مَا لِكَ، يَا أُمَّ السَّائِبِ، أَوْ يَا أُمَّ الْمُسَيَّبِ، تُزْفِرِينَ؟ قَالَتْ: الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا. فَقَالَ: لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تَذْهَبُ خَطَايَا بَنِي آدَمَ كَمَا يَذْهَبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ.

رَوَاهُ مُسْلِمٌ وَأَبُو يَعْلَى.

<sup>137</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "On Placing One's Hand on a Patient," 5:2142 §5335; and in •*al-Adab al-Mufrad*, 176 §499; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:171; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:67 §6318; •al-Maqdisī in *al-Aḥādith al-Mukhtāra*, 3:212 §1013.

138/12. According to Jābir b. 'Abd Allāh ؓ,

"Allah's Messenger ﷺ went to see Umm al-Sā'ib [or Umm al-Musayyab] and said, 'O Umm al-Sā'ib [or Umm al-Musayyab]! Why are you shivering?' She said, 'Because of fever. May Allah not bless the fever.' He said, 'Do not curse fever because it removes the sins of the children of Adam just as the bellows blower removes the dross of iron.'"

Reported by Muslim and Abū Ya'lā.

١٣٩/١٣. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ ثَوْبَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

139/13. According to Thawbān ؓ, the Prophet ﷺ said,

"When a Muslim visits his Muslim brother who is ill, the latter remains in a garden of Paradise until his return."

Reported by Muslim, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, "Thawbān's hadith is fine and authentic."

١٤٠/١٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ:

<sup>138</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "The Reward a Believer Receives when Afflicted with Sickness, Grief, or the Like," 4:1993 §2575; •Abū Ya'lā in *al-Musnad*, 4:64, 125 §§2083, 2173; •al-Bayhaqī in *Shu'ab al-Imān*, 7:159 §9839; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:152 §5216.

<sup>139</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: "On the Virtue of Visiting the Sick," 4:1989 §2568; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:283 §22497; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning Visiting the Sick," 3:299 §967; •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10832; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 2:101 §1446; •al-Qudā'ī in *Musnad al-Shihāb*, 1:242 §384; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:380 §6371, and in •*Shu'ab al-Imān*, 6:530 §9169.

يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ وَالْبُخَارِيُّ فِي الْأَدَبِ.

140/14. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Allah shall say on the Day of Rising, ‘O son of Adam! I was ill and yet you did not visit Me.’ He [the son of Adam] will say, ‘O Lord! How could I visit You when You are the Lord of the worlds?’ He [Allah] will say, ‘Did you not know that My servant so-and-so was ill, and yet you did not visit him? Did you not know that if you had visited him, you would have found Me with him?’”

Reported by Muslim, Ibn Hibbān and al-Bukhārī in *al-Adab [al-mufrad]*.

١٤١/١٥. عَنْ عَلِيٍّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ غُدُوءَةً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيتِي. وَإِنْ كَانَ مَسَاءً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

<sup>140</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “On the Virtue of Visiting the Sick,” 4:1990 §2569; •al-Bukhārī in *al-Adab al-mufrad*, 182 §517; •Ibn Hibbān in *al-Shāḥih*, 1:503 §269, 3:224 §944; •al-Bayhaqī in *Shu‘ab al-imān*, 6:534 §9182; •Ibn Rāhawayh in *al-Musnad*, 1:115 §28; •al-Daylamī in *Musnad al-firdaws*, 5:235 §8053; •al-Mundhirī in *al-Targhib wa al-tarhib*, 2:37 §1406.

141/15. According to 'Alī عليه السلام,

"I heard Allah's Messenger ﷺ say, 'Whoever visits his ailing Muslim brother, he will be walking in the garden of Paradise until he sits down, and when he sits down, mercy shall envelop him. If his visit is in the morning time, seventy thousand angels will send prayers on him, until he enters the evening time. And if his visit is in the evening, seventy thousand angels will send prayers on him, until he enters the morning time.'"

Reported by Abū Dāwūd, al-Tirmidhī and Ibn Mājah, with the quoted wording. According to al-Tirmidhī, "This is an fine tradition," and according to al-Hākim, "This is an authentic tradition on the conditions of the two Shaykhs [al-Bukhārī and Muslim]."

١٤٢/١٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَخُوضُ فِي الرَّحْمَةِ حَتَّى يَرْجِعَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَابْنُ جَبَّانَ وَابْنُ خَرَّازٍ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ:  
هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَقَالَ الْهَيْثَمِيُّ: رِجَالُ أَحْمَدَ رِجَالُ  
الصَّحِيحِ.

<sup>141</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:81, 118 §§612, 955; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On the Virtue of Visiting [the Sick] while in a State of Ritual Ablution," 3:185 §3098; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning Visiting the Sick," 3:300 §969; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "What has been Narrated Concerning the Reward for the One who Visits a Sick Person," 1:463 §1442; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:354 §7494; •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10835; •al-Bazzār in *al-Musnad*, 3:28 §777; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:224 §2958; •al-Hākimī in *al-Mustadrak*, 1:501 §1293; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 7:266 §7464; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:380 §6376, and in •*Shu'ab al-Imān*, 6:531 §9173; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 2:319 §698.

142/16. According to Jābir b. ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ said, ‘Whoever visits a sick person remains continually absorbed in mercy until he returns, and remains immersed in it for the time he sits with him.’”

Reported by Aḥmad, Ibn Abī Shayba, Ibn Ḥibbān and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Hākim, “This is an authentic tradition conforming to the stipulation of Muslim,” and according to al-Haythamī, “Aḥmad’s sources are authentic.”

١٧/١٤٣. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَادَ مَرِيضًا، يَضَعُ يَدَهُ عَلَى الْمَكَانِ الَّذِي يَشْتَكِي الْمَرِيضُ (وَفِي رِوَايَةٍ: مَسَحَ وَجْهَهُ وَصَدْرَهُ) ثُمَّ يَقُولُ: بِسْمِ اللَّهِ، لَا بَأْسَ، لَا بَأْسَ، أَذْهَبِ الْبَأْسَ، رَبِّ النَّاسِ. وَأَشْفِ، أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى بِإِسْنَادٍ حَسَنِ وَاللَّفْظُ لَهُ وَالطَّبَّالِيُّ.

143/17. According to ‘Ā’isha ﷺ,

“When Allah’s Messenger ﷺ visited a sick person, he would place his hand on the location where the sick person felt the complaint [and in one report, “he would wipe the sick person’s face and chest”] and then say, ‘In the name of Allah. There will be no harm, there will be no harm. Remove the harm, O Lord of humankind. Heal [him or her],

<sup>142</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:304 §14299; •al-Bukhārī in *al-Adab al-Mufrad*, 184 §522; •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:443 §18034; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:222 §2956; •al-Hākim in *al-Mustadrak*, 1:501 §1295; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:166 §5276; •al-Haythamī in *Mawārid al-Zam‘ān*, 1:182 §711, and in •*Majma‘ al-Zawā‘id*, 2:297.

<sup>143</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:126 §2499; •Abū Ya‘lā in *al-Musnad*, 7:436 §4459; •al-Ṭabarānī in *Kitāb al-Du‘ā*, 336 §1102; •al-Tayālīsī in *al-Musnad*, 1:200 §1404; •Ibn al-Sunnī in *‘Amal al-yawm wa al-layla*, 503 §551.

O Healer. There is no healing save Your healing—a healing that is not followed by sickness.”

Reported by Aḥmad, Abū Ya‘lā with a fine chain of transmission (this wording is his) and al-Ṭayālīsī.

١٨/١٤٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ. فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ. فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطْعَمَ أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ. فَأَسْلَمَ. فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

وَفِي رِوَايَةِ أَبِي دَاوُدَ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ.

144/18. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“A Jewish boy used to serve the Prophet ﷺ. When he fell ill, the Prophet ﷺ went to visit him. He sat near his head and said to him, ‘Embrace Islam.’ The boy then looked at his father who was with him, and his father said, ‘Obey Abū al-Qāsim [the Prophet ﷺ].’ The boy embraced Islam (and then died). The Prophet departed, saying, ‘All praise is due to Allah, Who saved him from Hellfire.’”

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasā‘ī. According to Abū Dāwūd, “All praise is due to Allah, Who saved him from Hellfire by virtue of me.”

<sup>144</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā‘iz* [The Funerals], Ch.: “If a Child Embraces Islam and then Dies, Should [the Funeral Prayer] be Prayed over Him, and Should a Child be Offered the Chance to Embrace Islam?” 1:455 §1290, and in •*al-Adab al-Mufrad*, 185 §524; •Aḥmad b. Hanbal in *al-Musnad*, 3:227, 280 §§13399, 14009; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā‘iz* [The Funerals], Ch.: “On Visiting a Non-Muslim Citizen [*Dhimmi*] who is Sick,” 3:185 §3095; •al-Nasā‘ī in *al-Sunan al-Kubrā*, 5:173 §8588; •Abū Ya‘lā in *al-Musnad*, 6:93 §335; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6389.

١٩/١٤٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالرَّجُلِ الْمُسْتَوْفَى عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: هَلْ تَرَكَ لِدَيْنِهِ فَضْلًا؟ فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ لِدَيْنِهِ وَفَاءً صَلَّى وَإِلَّا قَالَ لِلْمُسْلِمِينَ: صَلُّوا عَلَى صَاحِبِكُمْ. فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ، قَالَ: أَنَا أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ. فَمَنْ تُوِّفِيَ مِنَ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا، فَعَلَيْ قَضَاؤِهِ. وَمَنْ تَرَكَ مَالًا، فَلِوَرَثَتِهِ.

مُتَّفَقٌ عَلَيْهِ.

145/19. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“When an indebted deceased man was brought to Allah’s Messenger ﷺ, he would ask, ‘Has he left behind any extra [wealth] to pay his debts?’ If the Prophet was informed that the deceased left behind extra wealth to pay the debt, he would pray [the funeral prayer] over him, but if the man did not leave behind extra wealth to pay the debt, the Prophet would say to the Muslims, ‘Pray over your companion.’ After Allah gave him victories and conquests (that brought affluence), the Prophet said, ‘I am closer to the believers than their own selves; so whoever among the believers dies having left behind an unpaid debt, it is upon me to pay it [for him], and whoever leaves behind wealth, it is for his heirs.’”

Agreed upon.

<sup>145</sup> Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Kafāla* [The Guarantees], Ch.: “On Debt,” 2:805 §2176, and in Bk.: *al-Nafaqāt* [The Expenditures], Ch.: “On the Prophet’s Statement ﷺ, ‘Whoever Leaves behind Dependents I shall Look after Them on His Behalf,” 5:2054; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā’id* [The Inheritance], Ch.: “Whoever Leaves behind Wealth it is for His Heirs,” 3:1237 §1619; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What is Narrated Concerning Prayers over One who Owes Debts,” 3:382 §2070; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying over Those who are in Debt,” 4:66 §1963; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: “Whoever Leaves behind Debt or Dependents then they are the Responsibility of Allāh and His Messenger ﷺ,” 2:807 §2415; •Ibn Hibbān in *al-Ṣaḥīḥ*, 11:192 §4854; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:44 §13076.

٢٠/١٤٦. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا. فَقَالَ: مَتَى دُفِنَ هَذَا؟ قَالُوا: الْبَارِحَةَ. قَالَ: أَفَلَا أَذْتُمُونِي؟ قَالُوا: دَفَنَاهُ فِي ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ. فَقَامَ فَصَفَفْنَا خَلْفَهُ — قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ — فَصَلَّى عَلَيْهِ. مُتَّفَقٌ عَلَيْهِ.

146/20. According to Ibn 'Abbās رضي الله عنه,

“Once Allah’s Messenger ﷺ passed by a grave wherein a deceased was buried the night before. He asked, ‘When was this person buried?’ The Companions submitted, ‘Last night.’ He said, ‘Why did you not inform me?’ They submitted, ‘We buried him in the darkness of night and did not want to wake you.’ Upon hearing this, the Prophet ﷺ arranged us in prayer rows behind him—and I (Ibn ‘Abbās) was among them—and he prayed upon the deceased.”

Agreed upon.

٢١/١٤٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ الْمَسْجِدَ أَوْ شَابًا فَقَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذْتُمُونِي؟ قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا أَوْ أَمْرَهُ فَقَالَ: ذُلُّونِي عَلَى قَبْرِهِ. فَذَلُّوهُ، فَصَلَّى عَلَيْهَا. ثُمَّ قَالَ: إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ ﷻ يُنَوِّرُهَا هُمْ بِصَلَاتِي عَلَيْهِمْ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

<sup>146</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “The Prayer-rows of Children along with the Men during the Funeral Prayers,” 1:444 §1258; •Muslim in *al-Shāḥih*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Praying over a Grave,” 2:658 §954; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “What is Narrated Concerning Prayer over a Grave,” 3:355 §1037; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [The Narrations Concerning Funerals], Ch.: “What is Narrated Concerning Prayer over a Grave,” 1:490 §1530; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46 §6800.

147/21. According to Abū Hurayra ؓ,

“There was a black woman (or a black man) who used to clean the Mosque. Finding her (or him) missing, Allah’s Messenger ﷺ, asked about her (or him). The Companions said, ‘She (or he) died.’ He asked, ‘Why did you not inform me?’ According to the narrator, they did not consider it important. The Prophet then said, ‘Show me her [or his] grave,’ and so they showed him the grave and he prayed over her [or him] and then said, ‘Indeed, these graves are filled with darkness for their inhabitants, but Allah Most Exalted fills them with light due to my prayers over them.’”

Agreed upon and this is the wording of Muslim.

٢٢ / ١٤٨. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ.

مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: قَالَ: أَصْغَرُهُمَا مِثْلُ أُحُدٍ.

148/22. According to Abū Hurayra ؓ, Allah’s Messenger ﷺ said,

“Whoever attends a funeral procession until he prays [the funeral prayer] shall have one *qīrāt* of reward. And whoever attends a funeral

<sup>147</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “On Sweeping the Mosque,” 1:175–176 §§446, 448, and in Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over the Grave after [the Deceased] is Buried,” 1:448 §2172; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over a Grave,” 2:659 §956; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:388 §9025; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Praying Over a Grave,” 3:211 §3203; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā’ fī al-Janā’iz* [The Narrations Concerning Funerals], Ch.: “On What has been Reported Regarding Prayers Over the Graves,” 1:489 §1527–1529; •al-Nasā’i in *al-Sunan al-Kubrā*, 1:651 §2149; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:355 §3086; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:46–47 §§268, 6806.

<sup>148</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.:

procession until the deceased is buried shall have two *qirāts* [of reward].’ The Prophet ﷺ was asked, ‘What are these two *qirāts*?’ He replied, ‘Like two gigantic mountains [the worth of reward].’”

Agreed upon. According to another report, “The smaller of the two [*qirāts*] is like Mount Uhud.”

٢٣/١٤٩. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ. أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ. ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَسَا.

مُتَّفَقٌ عَلَيْهِ.

149/23. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“The Prophet ﷺ passed by two graves and (aware of the occurrences in the graves) said, ‘These two are undergoing torment, but they are

“Regarding the One who Waits until [the Deceased] is Buried,” 1:445 §1261; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 2:652–653 §945; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:401 §9197; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 3:202 §3168; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What is Narrated Concerning the Virtue of Praying the Funeral Prayer,” 3:358 §1040; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Reward for the One who Prays the Funeral Prayer,” 4:76 §1995, and in •*al-Sunan al-Kubrā*, 1:645 §2122; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā’ fi al-Janā’iz* [The Narrations Concerning Funerals], Ch.: “On the Reward for the One who Prays the Funeral Prayer and Waits until the Deceased is Buried,” 1:491 §1539; •Abd al-Razzāq in *al-Muṣannaf*, 3:449 §6268; •Ibn Ḥibbān in *al-Shāḥiḥ*, 7:347 §3078.

<sup>149</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Wuḍū’* [The Ritual Ablution], Ch.: “What is Narrated Concerning Washing away Urine,” 1:88 §215, and in Bk.: *al-Janā’iz* [The Funerals], Ch.: “Palm Leaves Placed over the Grave,” 1:458 §1295, and in Bk.: *al-Adab* [The Manners], Ch.: “On Backbiting,” 5:2249 §5705, and Ch.: “Talebearing is an Enormity,” 5:2250 §5708; •Muslim in *al-Shāḥiḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: “The Proof that Urine is Impure

not being tormented for any mortal sin. As for the first one, he did not guard himself against urine [drops]. As for the second, he used to engage in backbiting.' Then the Prophet ﷺ took a green palm branch, split it into two halves and planted one on each grave. The Companions said, 'O Messenger of Allah! Why did you do that?' He replied, 'Perhaps it will lighten [their torment] as long as they do not dry up.'

Agreed upon.

٢٤/١٥٠. عَنْ يَعْلَى بْنِ سِيَابَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ لَهُ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَةً. فَأَمَرَ وَدَيْتَيْنِ فَأَنْصَمَتَا إِحْدَاهُمَا إِلَى الْأُخْرَى. ثُمَّ أَمَرَهُمَا فَرَجَعَتَا إِلَى مَنَاتَيْهِمَا. وَجَاءَ بَعِيرٌ فَضَرَبَ بِجِرَانِهِ إِلَى الْأَرْضِ. ثُمَّ جَرَّ جَرَّ حَتَّى ابْتَلَّ مَا حَوْلَهُ. فَقَالَ النَّبِيُّ ﷺ: أَتَدْرُونَ مَا يَقُولُ الْبَعِيرُ؟ إِنَّهُ يَزْعُمُ أَنَّ صَاحِبَهُ يُرِيدُ نَحْرَهُ. فَبَعَثَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: أَوَاهِبُكَ أَنْتَ لِي؟ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ أَحَبُّ إِلَيَّ مِنْهُ. قَالَ: اسْتَوْصِ بِهِ مَعْرُوفًا. فَقَالَ: لَا جَرَمَ لَا أَكْرِمُ مَالًا لِي كَرَامَتُهُ، يَا رَسُولَ اللَّهِ. وَآتَى عَلَى قَبْرِ يُعَذِّبُ صَاحِبَهُ. فَقَالَ: إِنَّهُ يُعَذِّبُ فِي غَيْرِ كَبِيرٍ. فَأَمَرَ بِجَرِيدَةٍ فَوَضَعَتْ عَلَى قَبْرِهِ فَقَالَ: عَسَى أَنْ يُخَفَّفَ عَنْهُ مَا دَامَتْ رَطْبَةٌ.

and that One Must Cleanse Himself from It," 1:240 §292; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:225 §1980; and 5:35 §20389; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "Cleansing One's Self from Urine," 1:6 §20; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "What has been Narrated Concerning the Severe Warning against [Splashing] Urine," 1:102 §70 (al-Tirmidhī said, "This hadith is *ḥasan-ṣaḥīḥ*"); •al-Nasā'ī in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "Cleansing One's Self from Urine," 1:28 §31, and in Bk.: *al-Janā'iz* [The Funerals], Ch.: "Placing Palm Leaves over the Grave," 4:106 §§2068–2069, and in •*al-Sunan al-Kubrā*, 1:69 §27; •Ibn Mājah in *al-Sunan*: Bk.: *al-Taḥāra* [The Purification], Ch.: "The Severe Warning against [Splashing] Urine," 1:125 §§247, 349; •al-Dārimī in *al-Sunan*, 1:205 §739; •Ibn Abī Shayba in *al-Muṣannaf*, 1:115 §1304; •Abū Ya'la in *al-Musnad*, 4:43 §2050; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:32 §55; •Abd al-Razzāq in *al-Muṣannaf*, 3:588 §§6753, 7654; •Ibn Hibbān in *al-Ṣaḥīḥ*, 7:398 §3128.

رَوَاهُ أَحْمَدُ، وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ حَسَنٌ وَرِجَالُهُ ثِقَاتٌ.

150/24. According to Ya'la b. Siyāba رضي الله عنه,

"I was once with the Prophet ﷺ on a journey and he wished to relieve himself. He ordered two palm trees that united, obeying his command. (After he was relieved) he ordered them and they returned to their respective original positions. Then a camel presented himself to the Prophet ﷺ scraping his neck along the ground. He cried much, making the ground wet. The Prophet ﷺ said, "Do you know what this camel is saying? He is saying his master is about to slaughter him." The Prophet ﷺ then sent for the owner of the camel and said, 'Do you give it to me as a gift?' The man replied, 'O Messenger of Allah! I have no property more beloved to me than it!' 'So,' the Prophet ﷺ said, 'See to it that you treat it well.' The man said, 'Certainly, it is indeed my most prized possession, O Messenger of Allah!' Later, the Prophet happened on a grave whose inhabitant was suffering torment. He said, 'Certainly, he is being punished for something [deemed] insignificant.' Then the Prophet ﷺ ordered for a palm leaf, and it was placed on his grave and said, 'Perhaps this will lighten the burden of his torment so long as it remains moist.'"

Reported by Aḥmad, and according to al-Haythamī, "Its chain is fine and resources reliable."

٢٥/١٥١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

<sup>150</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17595; •al-Khaṭīb al-Baghdādī in *Muḍīḥ auḥām al-jam' wa al-tafrīq*, 1:272; •al-Haythamī in *Majmā' al-Zawā'id*, 1:205, 9:6.

151/25. According to Abū Saʿīd al-Khudrī رضي الله عنه, Allah's Messenger ﷺ said,

“Instruct your dying ones to say, ‘There is no God but Allah [*lā ilāha illā Allāh* (to recite as a litany beside the passing soul)].”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasāʿī.

According to al-Tirmidhī, “This is a fine authentic tradition.”

٢٦/١٥٢. وفي رواية ابن حبان زاد: فَإِنَّهُ مَنْ كَانَ آخِرُ كَلِمَتِهِ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ يَوْمَ مِنَ الدَّهْرِ وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

رَوَاهُ ابْنُ حَبَّانَ وَالطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ.

152/26. And Ibn Hibbān has added,

“For whoever utters ‘There is no God but Allah’ as his last words upon death will eventually enter Paradise, even if he receives what he receives [of punishment for his wrongdoings in the Hereafter].”

Reported by Ibn Hibbān, al-Ṭabarānī and Abū Nuʿaym.

<sup>151</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “Imparting the Dying with ‘*Lā ilāha illā Allāh*,’” 2:631 §916; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “What has been Narrated about Imparting the One on His Death Bed [with ‘*Lā ilāha illā Allāh*’] and Supplicating in His Presence,” 3:306 §976; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:3 §1006; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “Regarding the Act of Imparting the Dying [with ‘*Lā ilāha illā Allāh*’], 3:190 §3117; •al-Nasāʿī in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “On Imparting the Dying,” 4:5 §1826, and in •*al-Sunan al-kubrā*, 1:601 §1952; •Ibn Mājah in *al-Sunan*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “What has been Narrated about Imparting the Dying with ‘*Lā ilāha illā Allāh*,’” 1:464–465 §§1444, 1446; •al-Bazzār in *al-Musnad*, 6:208 §2248.

<sup>152</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*: Bk.: *al-Janāʿiz wa mā yataʿallaq bihā muqaddaman aw muʾakhḥaran, dhikr al-ʿilla allatī min aḥlīhā umira bi hādha al-amr* [The Funerals and those Matters that are Related to it, Either before it or after it, and Mention of the Reasoning behind this Command], 7:272 §3004; •al-Ṭabarānī in *al-Muʿjam al-Ṣaghīr*, 1:241 §393; •Abū Nuʿaym in *Hilyat al-Awliyāʾ*, 10:397; •al-Haythamī in *Mawārid al-Zamʿān*, 1:184 §719, and in •*Majmaʿ al-Zawāʿid*, 1:17.

٢٧/١٥٣. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

وَفِي رِوَايَةِ أَحْمَدَ: وَجِبَتْ لَهُ الْجَنَّةُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَحَسَنُهُ النَّوَوِيُّ.

153/27. According to Mu'adh b. Jabal رضي الله عنه, Allah's Messenger ﷺ said, "Whoever utters '*Lā ilāhā illā Allāh*' as his last words (at the time of death) will enter Paradise."

Reported by Abū Dāwūd and al-Bazzār.

In a report by Aḥmad, "Paradise is guaranteed for him."

According to al-Ḥākim, "This tradition has an authentic chain of transmission." According to al-Nawawī, "It is a fine tradition."

٢٨/١٥٤. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ. فَقَالَ: يَا كَرِيبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ. قَالَ: فَخَرَجْتُ فَإِذَا نَاسٌ قَدْ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ. فَقَالَ: تَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

<sup>153</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:247 §22180; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Instructing the Dying," 3:190 §3116; •al-Bazzār in *al-Musnad*, 7:77 §2626; •al-Ḥākim in *al-Mustadrak*, 1:503 §1299; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 20:112 §221; •Ibn Mandah in *al-Īmān*, 1:248; •al-Bayhaqī in *Shu'ab al-Īmān*, 1:108 §94; and cited by •al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, 6:219.

154/28. According to ‘Abd Allāh b. ‘Abbās ؓ,

“His son died in Qudayd or ‘Uṣfān. He said, ‘O Kurayb, go and see how many people have gathered there for his (funeral).’ Kurayb said, ‘So I went out and, lo and behold [many] people had gathered for him. I then [went and] informed him.’ Ibn ‘Abbās said, ‘Do you think they are forty?’ Kurayb said, ‘Yes.’ Ibn ‘Abbās then said to them, ‘Bring him (the dead body) out, for I heard Allah’s Messenger ﷺ say, ‘There is no Muslim who dies and then has forty men stand over him in his funeral prayer—not associating anything with Allah—save that Allah will accept their intercession for him.’”

Reported by Muslim, Aḥmad and Abū Dāwūd.

٢٩/١٥٥. عَنْ عَائِشَةَ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَلْتَمِسُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

155/29. According to ‘Ā’isha ؓ, the Prophet ﷺ said,

<sup>154</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “He Who has Forty People Pray over Him will Receive Their Intercession,” 2:600 §948; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:277 §2509; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of Praying the Funeral Prayer and Following the Funeral Procession,” 3:203 §3170; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:351 §3082; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 8:369–370 §8898; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:180 §5411; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 4:178 §5324.

<sup>155</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “He Who has One Hundred People Pray over Him will Receive Their Intercession,” 2:654 §947; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “What has been Narrated Concerning the Funeral Prayer and Intercession for the Deceased,” 3:348 §1029; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “The Virtue of the Deceased over Whom One Hundred People Pray,” 4:75–76 §§1991, 1992, also in *al-Sunan al-Kubrā*, 1:644 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:351 §3081; •Abū Ya’lā in *al-Musnad*, 7:364 §4398; •al-Ṭabarānī in *al-Mu’jam al-Awsat*, 6:145 §6039; •al-Bayhaqī in *al-Sunan al-*

“There is not a single deceased person who has a group of Muslims reaching one hundred in number praying over him and interceding for him save that their intercession for him will be accepted.”

Reported by Muslim, al-Tirmidhī and al-Nasā'ī. According to al-Tirmidhī, “This is a fine authentic tradition.”

٣٠/١٥٦. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ، فَقَالَ: كَيْفَ تَحْدُثُكَ؟ قَالَ: وَاللَّهِ، يَا رَسُولَ اللَّهِ، أَنِّي أَرْجُو اللَّهَ، وَإِنِّي أَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ بِمَا يَخَافُ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

156/30. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“Once the Prophet ﷺ went to see a young man who was in throes of death. The Prophet ﷺ asked him, ‘How do you find your state now?’ The young man replied, ‘By Allah, O Messenger of Allah, I have hope in Allah but I also fear because of my sins.’ Allah’s Messenger ﷺ said, ‘These two states are not gathered in a person in a moment like this save that Allah gives him that which he hopes for and saves him from that which he fears.’”

Reported by al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, “This is a fine tradition.”

٣١/١٥٧. عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَّغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ، فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوهُ بِالتَّيْسِيتِ فَإِنَّهُ الْآنَ يُسْأَلُ.

*Kubrā*, 4:30 §6694, and in •*Shu'ab al-Imān*, 7:4 §9248; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:178 §5323.

<sup>156</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], chapter 11, 3:311 §983; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Mention of Death and Preparation for It,” 2:1423 §4261; •al-Bayhaqī in *Shu'ab al-Imān*, 2:4 §1001; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:135 §5125.

رَوَاهُ أَبُو دَاوُدَ وَالبَزَّازُ وَابْنُ السُّنِّيِّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

157/31. According to 'Uthmān b. 'Affān رضي الله عنه،

“After the Prophet ﷺ would bury someone, he would stand near him and say, ‘Seek forgiveness for your brother and ask [Allah] to make him firm, for he is now going to be questioned.’”

Reported by Abū Dāwūd, al-Bazzār and Ibn al-Sunnī. According to al-Hākim, “This is an authentic tradition.”

٣٢ / ١٥٨. عَنْ يَزِيدَ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ أَكْبَرَ مَنْ رَزَيْدٍ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَلَمَّا وَرَدَ الْبَيْعُ فَإِذَا هُوَ بِقَبْرِ جَدِيدٍ، فَسَأَلَ عَنْهُ. قَالُوا: فَلَانَةٌ. قَالَ: فَعَرَفَهَا، وَقَالَ: أَلَا أَذْنُتُمُونِي بِهَا؟ قَالُوا: كُنْتَ قَائِلًا صَائِيًا فَكَّرِهَا أَنْ تُؤْذِيكَ. قَالَ: فَلَا تَفْعَلُوا. لَا أَعْرِفَنَّ مَا مَاتَ مِنْكُمْ مَيِّتٌ مَا كُنْتُ بَيْنَ أَظْهَرِكُمْ إِلَّا أَذْنُتُمُونِي بِهِ، فَإِنَّ صَلَاتِي عَلَيْهِ لَهُ رَحْمَةٌ. ثُمَّ أَتَى الْقَبْرَ فَصَفَفْنَا خَلْفَهُ فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ.

158/32. According to Yazīd b. Thābit رضي الله عنه—who was the elder brother of Zayd [b. Thābit],

“We once went out with the Prophet ﷺ. When he came upon al-Baqī' [the cemetery in Medina], he spotted a fresh grave and asked about it.

<sup>157</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Seeking Forgiveness for the Deceased at the Graveside at the Time of Departing,” 3:215 §3221; •al-Bazzār in *al-Musnad*, 2:91 §445; •al-Hākim in *al-Mustadrak*, 1:526 §1372; •Ibn al-Sunnī in *ʿAmal al-yawm wa al-layla*, 537 §585; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:522 §378, who said, “Its chain is good.”

<sup>158</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:388 §19470; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On Praying Over a Grave,” 4:84 §2022; •Ibn Mājah in *Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “On What has been Reported Regarding Prayer Over Graves,” 1:489 §1528; •Ibn Abī Shayba in *al-Muṣannaf*, 2:475 §11317; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 22:240 §628; •Ibn Abī ʿĀsim in *al-Āḥād wa al-Mathānī*, 4:27 §1980; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:48 §6809.

The Companions said, 'It is the grave of so-and-so [a woman],' and he knew her. He then asked them, 'Why did you not inform me about her?' The Companions replied, 'You were reposing and fasting and we did not want to stir your calm.' He said, 'Do not do that again. I do not want to hear any such thing (from you in future). If anyone among you whom I know dies during my lifetime, you must inform me, for my prayer upon him [the deceased] is mercy.' Then he approached the grave and we lined up in rows behind him and he uttered the Supreme Greatness of Allah four times [said *Allāhu Akbar*, praying the funeral prayer]."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (the wording is his) and Ibn Abī Shayba.

٣٣/١٥٩. عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ، غُفِرَ لَهُ أَرْبَعِينَ مَرَّةً. وَمَنْ كَفَّنَ مَيِّتًا، كَسَاهُ اللَّهُ مِنَ السُّنْدُسِ وَاسْتَبْرَقَ الْجَنَّةِ. وَمَنْ حَفَرَ لِمَيِّتٍ قَبْرًا فَأَجَنَّهُ فِيهِ أُجْرِي لَهُ مِنَ الْأَجْرِ كَأَجْرِ مَسْكِنٍ أَسْكَنَهُ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ الْحَاكِمُ وَالتَّبَرَانِيُّ وَالبَيْهَقِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

159/33. According to Abū Rāfiʿ رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"Whoever washes the body of a deceased person and conceals [whatever defects he might look upon], he will be forgiven forty times over. And whoever shrouds a deceased person, Allah will clothe him with the woven gold and precious stones of Paradise. And whoever digs the grave of a deceased person and places him therein, he will receive a reward of dwelling in Paradise wherein he will reside on the Day of Resurrection."

<sup>159</sup> Set forth by •al-Ḥākim in *al-Mustadrak*: Bk.: *al-Janā'iz* [The Funerals], 1:505–506 §§1308, 1340; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 1:315 §929; •al-Bayhaqī in *Shuʿab al-Imān*, 7:9 §9265; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 4:174 §5305; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 3:21.

Reported by al-Ḥākim, al-Ṭabarānī and al-Bayhaqī. According to al-Ḥākim, “This is an authentic tradition on the conditions of Muslim.” According to al-Haythamī, “Its sources are authentic.”

الْبَابُ الثَّانِي عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالْأَعْرَابِ وَالْجُهَّالِ وَالسَّائِلِينَ

CHAPTER TWELVE

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE BEDOUIN  
ARABS, THE IGNORANT AND THE  
BEGGARS

١٦٠/١. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكُهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ. ثُمَّ قَالَ: مُرِّي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

مُتَّفَقٌ عَلَيْهِ.

160/1. According to Anas b. Mālik رضي الله عنه,

“I was once walking with the Prophet ﷺ and he was wearing a Najrani mantle with a thick border. A Bedouin met (on the way) who pulled his mantle so violently that I noticed the side of his shoulder affected by the friction of mantle's border because of the violent pull. The Bedouin said, ‘Order for me some of Allah’s wealth that is with you.’ Allah’s Messenger ﷺ turned and looked at him smiling and ordered that some wealth be given to him.”

Agreed upon.

١٦١/٢. عَنْ أَبِي رِفَاعَةَ رضي الله عنه قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يُحْطَبُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ. قَالَ: فَأَقْبَلَ عَلَيَّ

<sup>160</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Fard al-khums* [On the Obligation to Pay One Fifths [khums]], Ch.: “What the Prophet ﷺ used to Give to Those Whose Hearts Were Being Reconciled, and Others,” 3:1148 §2980, and in Bk.: *al-Libās* [The Clothing], Ch.: “Burud, habla, and shamla,” 5:2188 §5472, and in Bk.: *al-Ādab* [The Manners], Ch.: “On Smiling and Laughing,” 5:2260 §5738; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On Giving to the One Who Asks with Rudeness and Coarseness,” 2:730 §1057; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:153, 210, 224 §§1257, 13217, 13363; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 14:289 §6375; •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:350 §8472; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:281 §4066.

رَسُولُ اللَّهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَى فَاتِي بِكُرْسِيِّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا. قَالَ:  
فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَجَعَلَ يُعَلِّمُنِي بِمَا عَلَّمَهُ اللَّهُ. ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالنَّسَائِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ.

161/2. According to Abū Rifā'a ra,

"I approached the Prophet ﷺ as he was delivering a speech and said to him, 'O Messenger of Allah! I am a stranger coming to ask about my religion, for I do not know what my religion is.' So Allah's Messenger ﷺ turned to me and stopped his speech. Then he came to me and a chair was brought near, and I think its legs were iron-made. Allah's Messenger ﷺ then sat upon it and began teaching me what Allah taught him. Then he got up and finished his speech."

Reported by Muslim, Aḥmad, al-Nasā'ī and al-Bukhārī in *al-Adab [al-mufrad]*.

٣/١٦٢. عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ ra قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَيْنَا نَخُنْ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ: يَا مُحَمَّدُ. فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ نَحْوًا مِنْ صَوْتِهِ: هَاؤُمْ. فَقُلْنَا لَهُ: وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَدْ نُهَيْتَ عَنْ هَذَا. فَقَالَ: وَاللَّهِ، لَا أَغْضُضُ. قَالَ الْأَعْرَابِيُّ: أَلَمْرُءٌ يُحِبُّ الْقَوْمَ وَلَكِنَّمَا يَلْحَقُ بِهِمْ. قَالَ النَّبِيُّ ﷺ: أَلَمْرُءٌ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَعَبْدُ الرَّزَّاقِ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا

<sup>161</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "The Hadith about Teaching During the Sermon," 2:597 §876; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:80 §20772; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Zīna* [The Adornment], Ch.: "Sitting on a Chair," 8:220 §5377, and in •*al-Sunan al-Kubrā*, 5:510 §9826; •al-Bukhārī in *al-Adab al-Mufrad*, 399 §1163; •Ibn Khuzayma in *al-Shāḥih*, 3:151 §1800; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 2:59 §1284; •al-Qudā'ī in *Musnad al-Shihāb*, 2:179 §1138; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:218 §5608.

## حَدِيثٌ حَسَنٌ صَحِيحٌ.

162/3. According to Ṣafwān b. 'Assāl al-Murādī رحمته الله,

"We were once with the Prophet ﷺ on a journey, when, suddenly, a Bedouin called out to him with a loud voice, 'O Muhammad!' Allah's Messenger ﷺ responded just as loud, 'Here I am.' We said to the Bedouin, 'Woe to you! Lower your voice, for you are in the presence of the Prophet ﷺ and have been forbidden from raising your voice.' The Bedouin said, 'By Allah, I shall not lower my voice!' Then he said, 'A person loves a folk yet he has not caught up with them (within this world).' The Prophet ﷺ said, 'On the Day of Rising a person shall be with the one whom he loves.'"

Reported by Aḥmad, al-Tirmidhī, 'Abd al-Razzāq and Ibn Hibbān. According to al-Tirmidhī, "This is a fine authentic tradition."

٤ / ١٦٣. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْكَمَالُ وَجَاعَ الْعِيَالُ. فَادْعُ اللَّهَ لَنَا أَنْ يَسْقِيَنَا. قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَا فِي السَّمَاءِ فَرَعَةٌ. قَالَ: فَتَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مَنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لَحِيَّتِهِ. قَالَ: فَمُطِرْنَا يَوْمَنَا ذَلِكَ وَفِي الْعَدِ وَمِنْ بَعْدِ الْعَدِ وَالَّذِي يَلِيهِ إِلَى الْجُمُعَةِ الْآخَرَى. فَقَامَ ذَلِكَ الْأَعْرَابِيُّ أَوْ رَجُلٌ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، تَهْدَمُ الْبَنَاءُ وَغَرِقَ الْكَمَالُ فَادْعُ اللَّهَ لَنَا. فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَقَالَ: اللَّهُمَّ، حَوَالَيْنَا وَلَا عَلَيْنَا. قَالَ: فَمَا جَعَلَ رَسُولُ اللَّهِ ﷺ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّمَاءِ إِلَّا تَفَرَّجَتْ

<sup>162</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:240 §18120; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "The Virtue of Repentance and Seeking Forgiveness," 5:546 §3535; •'Abd al-Razzāq in *al-Muṣannaf*, 1:205 §206; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:322 §562; •al-Ṭayālīsī in *al-Musnad*, 1:160 §1167; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:61 §7366; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 8:33-34 §26; •al-Haythamī in *Mawārid al-Zam'ān*, 1:73 §186.

حَتَّى صَارَتْ السَّمْدِيَّةُ فِي مِثْلِ الْجُؤْبَةِ حَتَّى سَالَ الْوَادِي وَادِي قَنَاةَ شَهْرًا. قَالَ: فَلَمْ  
يَجِي أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجُؤْدِ.

مُتَّفَقٌ عَلَيْهِ.

163/5. According to Anas b. Mālik رضي الله عنه،

“During the Prophetic era people suffered from a year of drought. One Friday, while Allah’s Messenger ﷺ was delivering the sermon, a Bedouin stood up and said, ‘O Messenger of Allah! The wealth has been destroyed and families are starving. Supplicate Allah that He sends us rain.’ So Allah’s Messenger ﷺ raised his hands upwards (for entreat)—and there was not a cloud in the sky at the time. But suddenly, (the moment he raised his hands) clouds as large as mountains gathered, and the Prophet ﷺ did not descend from his pulpit until I saw rain dripping down his beard. Rain continued to fall until the Friday prayer of the next week, and the same Bedouin or another Companion stood up and said, ‘O Messenger of Allah! The houses have been destroyed and wealth has been drowned (due to torrential raining).’ Supplicate Allah for us (so that it stops raining).’ So he prayed with his hands

<sup>163</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istisqāʾ* [The Prayer for Rain], Ch.: “Concerning the One Who Recieves Rain until it Soaks His Beard,” 1:349 §986, and in Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Signs of Prophethood in Islam,” 3:1313 §3389, and in Bk.: *al-Ādab* [The Manners], Ch.: “On Smiling and Laughing,” 5:2261 §5742, and in Bk.: *al-Daʿawāt* [The Supplications], Ch.: “Supplicating away from the Direction of the *Qibla*,” 5:2335 §5982; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-istisqāʾ* [The Prayer for Rain], Ch.: “The Supplication Said While Praying for Rain,” 2:614 §897; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:104 §12038; •Abū Dāwūd in *al-Sunan*: Bk.: *Ṣalāt al-istisqāʾ* [The Prayer for Rain], Ch.: “Raising the Hands During the Prayer for Rain,” 1:304 §1174; •al-Nasāʾī in *al-Sunan*: Bk.: *al-Istisqāʾ* [The Prayer for Rain], Ch.: “How [the Hands] are Raised,” 3:159–166 §§ 1515, 1517, 1527–1528; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāt wa al-sunna fihā* [On the Establishment of the Prayer and the Sunna Therein], Ch.: “What has been Narrated Concerning the Supplication Said during the Prayer for Rain,” 1:404 §1269; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 3:272 §992; •ʿAbd al-Razzāq in *al-Muṣannaf*, 3:92 §4911; •Ibn Jārūd in *al-Muntaqā*, 1:75 §257; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:221 §563.

raised heavenwards: 'O Allah! Shower rain around us and not on-us.' In whatever direction in the sky he would point to the clouds were rent asunder till Medina became like a pit in which (there were clouds all around but the sky over Medina was clear and) the drain continued flowing for a month. No one came from any outlying area save that he spoke of the bountiful [growth of crops]."

Agreed upon.

١٦٤/٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: كُنَّا نَقْعُدُ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ. فَإِذَا قَامَ قُمْنَا. فَقَامَ يَوْمًا وَقُمْنَا مَعَهُ حَتَّى لَمَّا بَلَغَ وَسَطَ الْمَسْجِدِ أَذْرَكَهُ رَجُلٌ فَجَبَدَ بِرِدَائِهِ مِنْ وَرَائِهِ، وَكَانَ رِدَاؤُهُ خَشِنًا. فَحَمَرَ رَقَبَتَهُ، فَقَالَ: يَا مُحَمَّدُ، احْمِلْ لِي عَلَى بَعِيرِي هَذَيْنِ، فَإِنَّكَ لَا تَحْمِلُ مِنْ مَالِكَ، وَلَا مِنْ مَالِ أَبِيكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا، وَأَسْتَغْفِرُ اللَّهَ. لَا أَحْمِلُ لَكَ حَتَّى تُقِيدَنِي بِمَا جَبَدْتَ بِرَقَبَتِي. فَقَالَ الْأَعْرَابِيُّ: لَا، وَاللَّهِ، لَا أُفِيدُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ ذَلِكَ ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ يَقُولُ: لَا، وَاللَّهِ، لَا أُفِيدُكَ. فَلَمَّا سَمِعْنَا قَوْلَ الْأَعْرَابِيِّ، أَقْبَلْنَا إِلَيْهِ سِرَاعًا. فَالْتَقَتْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: عَزَمْتُ عَلَى مَنْ سَمِعَ كَلَامِي أَنْ لَا يَبْرَحَ مَقَامَهُ حَتَّى آذَنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِنَ الْقَوْمِ: يَا فَلَانُ، احْمِلْ لَهُ عَلَى بَعِيرٍ شَعِيرًا وَعَلَى بَعِيرٍ تَمْرًا. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: انْصَرِفُوا.

رَوَاهُ أَحْمَدُ مُحْتَضِرًا وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ.

164/6. According to Abū Hurayra رضي الله عنه,

"We used to sit in the Mosque with Allah's Messenger ﷺ. When he stood up, we would also stand up. One day, he stood up and we

<sup>164</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:288 §7856; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ādab* [The Manners], Ch.: "On the Forbearance and Good Character of the Prophet ﷺ," 4:247 §4775; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Qasāma* [The Portioning], Ch.: "*al-Qaud min al-Jabdha*," 8:33 §4776, and in •*al-Sunan al-Kubrā*, 4:227 §6978; •al-Bayhaqī in *Shu'ab al-Īmān*, 6:350 §8473.

stood up with him. When he reached the middle of the Mosque, there appeared a man who pulled him from behind with his outer cloak, which was of coarse material. As a result, the Prophet's neck turned red. The man said, 'O Muhammad! Load some (grain) onto my two camels, for you do not give me from your wealth or the wealth of your father.' Allah's Messenger ﷺ said, 'No. I seek Allah's forgiveness. I will not load any grain for you until you make amends for having tugged me.' The Bedouin said, 'By Allah, I will not make amends!' Allah's Messenger ﷺ repeated this three times, but each time the Bedouin would say, 'By Allah, I will not make amends.' When we heard the Bedouin saying this, we rushed to him. Then Allah's Messenger ﷺ turned to us and said, 'I have decided that no one who hears my words shall move until I grant him permission to do so.' Then Allah's Messenger ﷺ said to a man among the group, 'O so-and-so! Load some barley on one of his camels and some dates on the other.' Then Allah's Messenger ﷺ said, 'Depart.'"

Reported by Ahmad in brief, Abū Dāwūd and al-Nasā'ī (with the quoted words).

الْبَابُ الثَّالِثُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْعَصَاةِ وَالْمُخْطِئِينَ

CHAPTER THIRTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD DISOBEDIENT AND  
SINFUL

١٦٥/١. عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ. وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ. فَأُتِيَ بِهِ يَوْمًا، فَأَمَرَ بِهِ، فَجُلِدَ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اَللّٰهُمَّ، الْعَنَهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ! فَقَالَ النَّبِيُّ ﷺ: لَا تَلْعَنُوهُ، فَوَاللَّهِ، مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ.

وَفِي رِوَايَةٍ: لَا تَلْعَنَهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ.

رَوَاهُ الْبُخَارِيُّ وَعَبْدُ الرَّزَّاقِ وَابْنُ أَبِي عَرَبٍ.

165/1. According to 'Umar b. al-Khaṭṭāb رضي الله عنه,

"During the lifetime of the Prophet ﷺ there was a man nicknamed 'Himār'. He used to make Allah's Messenger ﷺ laugh, although the Messenger would have him lashed for drinking alcohol. One day he was brought to the Prophet ﷺ and he ordered him to be lashed. After the man was lashed, someone from the folk said, 'O Allah, curse him, for how often he is brought [for lashing]!' The Prophet ﷺ said, 'Do not invoke curses against him, for, by Allah, I know that he loves Allah and His Messenger.'

Another report reads, "Do not curse him, for indeed he loves Allah and His Messenger."

Reported by al-Bukhārī, 'Abd al-Razzāq, al-Bazzār and Abū Ya'la.

<sup>165</sup> SET FORTH BY •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "The Offensiveness of Cursing the One Who Drinks Alcohol, and Establishing that He is Not outside the Fold of the Religion," 6:2489 §6398; •Abū Ya'la in *al-Musnad*, 1:161 §176; •'Abd al-Razzāq in *al-Muṣannaf*, 7:381 §13552; •al-Bazzār in *al-Musnad*, 1:393 §269; •Abū Nu'aym in *Ḥilyat al-Awliyā'*, 3:228; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:312 §17273; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:184 §92-93; and cited by •Qāḍī 'Iyāḍ in *Mashāriq al-Anwār*, 1:371.

٢/١٦٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَحِدُ رَقَبَةً تُعْتِقُهَا؟ قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا. فَقَالَ: فَهَلْ تَحِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لَا. قَالَ: فَمَكَثَ النَّبِيُّ ﷺ قَبِينًا نَحْنُ عَلَى ذَلِكَ أُنِيَ النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمَرٌ وَالْعَرَقُ الْمَكْتُلُ. قَالَ: أَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا. قَالَ: خُذْ هَذَا فَتَصَدَّقْ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: أَطْعِمَهُ أَهْلَكَ.

مُتَّفَقٌ عَلَيْهِ. وَقَالَ أَبُو دَاوُدَ: زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً.  
فَلَوْ أَنَّ رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ، لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.

166/2. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“Once we were sitting with the Prophet ﷺ when a man came to him and said, ‘O Messenger of Allah! I am destroyed!’ The Prophet ﷺ said, ‘What is wrong?’ The man said, ‘I had sexual relations with my wife while I was fasting.’ Allah’s Messenger ﷺ said, ‘Do you own a servant that you can free?’ ‘No,’ the man replied. The Prophet ﷺ asked him, ‘Are you able to fast for two consecutive months?’ ‘No,’ the man replied. The Prophet then asked him, ‘So are you able to feed sixty poor people?’ ‘No,’ the man replied. The Prophet remained there for a while and then a large container of dates was brought to him. He said, ‘Where is the questioner?’ The man said, ‘Here I am.’ The Prophet ﷺ

<sup>166</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Sawm* [The Fasting], Ch.: “If Someone has Sexual Intercourse during Ramaḍān and has Nothing [to Pay as an Expiation] and Someone Pays it as Charity on His Behalf, he Should Expiate,” 2:684 §1834, and in Bk.: *Kaffārāt al-aymān* [The Expiation of Oaths], Ch.: “When is Expiation Obligatory upon the Wealthy and the Poor,” 6:2467 §6331, and in Ch.: “The Expiation Should be Given to Ten Poor People, whether Close or Distant,” 6:2468 §6333.

said to him, 'Take these dates and give them in charity. The man said, 'Should I give it to someone poorer than I, O Messenger of Allah? By Allah, there is no family between its [Medina's] two mountains who is poorer than I.' The Prophet ﷺ smiled until his pre-molar teeth became visible and then said, 'Feed your family with it (and it will be an atonement for your sin).'"

Agreed upon. Abū Dāwūd said, "Al-Zuhrī added, 'This was only a dispensation for him; if someone does that today, he will be obliged to expiate [for his misdeed].'"

٣/١٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ. فَزَجَرَهُ النَّاسُ، فَتَهَاؤُمُ النَّبِيِّ ﷺ. فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذُنُوبٍ مِنْ مَاءٍ فَأَهْرَيْقَ عَلَيْهِ.

مُتَّفَقٌ عَلَيْهِ.

167/3. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"There was once a Bedouin who urinated in a corner of the Mosque. The people began chastising him but the Prophet ﷺ forbade them. When the man finished urinating, the Prophet ﷺ ordered for a bucket of water to be brought; it was poured over it."

Agreed upon.

٤/١٦٨. عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ: وَيْحَكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَيْحَكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ

<sup>167</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Wuḍū'* [The Ritual Ablution], Ch.: "On Pouring Water over Urine in the Mosque," 1:89 §219, and Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: "The Obligation to Wash Away Urine," 1:236 §284.

النَّبِيُّ ﷺ: مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: فِيمَ أَطَهَّرُكَ؟ فَقَالَ: مِنَ الزَّنى. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: أَيُّهُ جُنُونٌ؟ فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ. فَقَالَ: أَشْرَبَ حَمْرًا؟ فَقَامَ رَجُلٌ: فَاسْتَنْكَهَهُ، فَلَمْ يَجِدْ مِنْهُ رِيحَ حَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَرَنْتَ؟ فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ، فَرَجِمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ. فَأَثَلُ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيبَتُهُ. وَقَاثِلُ يَقُولُ: مَا تَوْبَةُ أَفْضَلَ مِنْ تَوْبَةِ مَا عَزِزَ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلِشُوا بِذَلِكَ يَوْمَئِذٍ أَوْ ثَلَاثَةً، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ، وَهُمْ جُلُوسٌ، فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالُوا: عَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَالْدَّارَقُطْنِيُّ وَأَبُو عَوَانَةَ وَالطَّبْرَانِيُّ.

168/4. According to Burayda رضي الله عنه,

“Mā’iz b. Mālik came to the Prophet ﷺ and said, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went away—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went back—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ Allah’s Messenger repeated what he said twice before, and when Mā’iz came back for the fourth time Allah’s Messenger ﷺ asked him, ‘From what shall I purify you?’ He replied, ‘From adultery.’ Allah’s Messenger ﷺ asked, ‘Is he insane?’ The Companions informed him that he was not insane. Then he

<sup>168</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “Concerning the One Who Confesses to Adultery,” 3:1321–1322 §1690; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:286 §7163; •al-Dāraquṭnī in *al-Sunan*, 3:91 §49; •Abū ‘Awāna in *al-Musnad*, 4:134–135 §6292; •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 5:118 §4843; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:83 §11231.

asked, 'Did he drink alcohol?' A man stood up and smelled him but he did not smell the stench of alcohol. So Allah's Messenger ﷺ asked, 'Did you commit adultery?' 'Yes,' the man replied. Allah's Messenger ﷺ then ordered that he be stoned to death, and after he was stoned, the people took two views with regard to him. One group opined: 'He destroyed himself and was encompassed by his sins.' The other group said: 'There is no repentance better than Mā'iz's. He came to the Prophet ﷺ and placed his hand in his, saying, "Stone me." The contention between the two groups remained for two or three days. Allah's Messenger ﷺ came out as they were sitting and greeted them and sat down among them. He said, 'Seek forgiveness for Mā'iz b. Mālik.' The Companions ﷺ then said, 'May Allah forgive Mā'iz b. Mālik.' Then Allah's Messenger ﷺ said, 'He repented with such a sincere repentance that, were it to be divided among a people, it would suffice them all.'"

Reported by Muslim, al-Nasā'ī, al-Dāraquṭnī, Abū 'Awāna and al-Ṭabarānī.

٥ / ١٦٩. عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَجَاءَتِ الْغَامِذِيَّةُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي. وَإِنَّهُ رَدَّهَا. فَلَمَّا كَانَ الْغَدُ، قَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ تُرَدُّنِي؟ لَعَلَّكَ أَنْ تُرَدَّنِي كَمَا رَدَدْتَ مَا عِزًّا. فَوَاللَّهِ، إِنِّي حَبْلِي. قَالَ: إِمَّا لَا، فَاذْهَبِي حَتَّى تَلِدِي. فَلَمَّا وَلَدَتْ، أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ. قَالَتْ: هَذَا قَدْ وَلَدْتُهُ. قَالَ: اذْهَبِي، فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ. فَلَمَّا فَطَمَتْهُ، أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةٌ خُبْزٍ. فَقَالَتْ: هَذَا، يَا نَبِيَّ اللَّهِ، قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا فَخُفِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوهَا. فَيُقْبَلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرَمَى رَأْسَهَا فَتَنْضَحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ سَبَّهُ إِيَّاهَا، فَقَالَ: مَهْلًا، يَا خَالِدُ. فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ. ثُمَّ أَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ.

169/5. According to Burayda (after the repentance episode of Mā'iz b. Mālik),

"A Ghāmidī woman [from the Ghāmidī tribe] came and said, 'O Messenger of Allah! I committed adultery, so please purify me!' Allah's Messenger sent her back, but she returned the next day and said, 'O Messenger of Allah, why did you send me back? Perhaps you sent me back just as you rejected Mā'iz's request. By Allah, I am pregnant!' He said, 'If you stick to your words, then leave and do not return until you have given birth.' When she finally gave birth, she came to him with her infant wrapped in a garment. She said, 'This is the baby to whom I gave birth.' He said to her, 'Leave and breast-feed him and do not return until you have weaned him.' When she finally weaned him, she went to Allah's Messenger and her child was in tow, holding a piece of bread in his hand. She said, 'O Messenger of Allah! I have finally weaned him and he is eating food.' The Prophet handed the child to one of the men among the Muslims and ordered for a deep pit to be dug and for her to be placed in it up to the level of her chest. Then he ordered the people to stone her, upon which they cast stones at her. Khālid b. Walīd cast a stone which struck her head and caused blood to spatter on his face, causing him to curse her. The Prophet heard him curse her and said, 'Take it easy, Khālid. By Him in Whose Hand rests my soul, she repented with such a sincere repentance that if an [unjust and tyrannical] tax collector had repented like her, he would be forgiven.' Thereafter, Allah's Messenger ordered that she be prepared [for burial] and then he prayed her funeral prayer and she was buried."

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Dārimī.

<sup>169</sup> Set forth by •Muslim in al-Ṣaḥīḥ: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "Concerning the One Who Confesses to Adultery," 3:1323 §1695 (2); •Aḥmad b. Hanbal in *al-Musnad*, 5:348 §22999; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Books of Prescribed Punishments], Ch.: "The Woman of Juhayna whom the Prophet Ordered to be Stoned," 4:152 §4440; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:304 §7271; •al-Dārimī in *al-Sunan*, 2:234 §2324; •Ibn Abī Shayba in *al-Muṣannaf* 5:543 §288 (9); •Abū 'Awāna in *al-Musnad*, 4:136-137 §6295; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:221 §16743.

١٧٠/٦. عَنِ اللَّجْلَاجِ أَنَّهُ كَانَ قَاعِدًا يَعْتَمِلُ فِي السُّوقِ فَمَرَّتْ امْرَأَةٌ تَحْمِلُ صَبِيًّا. فَتَارَ النَّاسُ مَعَهَا وَثُرْتُ فِيمَنْ تَارَ. فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: مَنْ أَبُو هَذَا مَعَكَ؟ فَسَكَتَتْ، فَقَالَ شَابٌّ حَذَوْهَا: أَنَا أَبُوهُ، يَا رَسُولَ اللَّهِ. فَأَقْبَلَ عَلَيْهَا. فَقَالَ: مَنْ أَبُو هَذَا مَعَكَ؟ قَالَ الْفَتَى: أَنَا أَبُوهُ، يَا رَسُولَ اللَّهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى بَعْضِ مَنْ حَوْلَهُ، يَسْأَلُهُمْ عَنْهُ. فَقَالُوا: مَا عَلِمْنَا إِلَّا خَيْرًا. فَقَالَ لَهُ النَّبِيُّ ﷺ: أَحْصَنْتِ؟ قَالَ: نَعَمْ. فَأَمَرَ بِهِ، فُرْجِمَ. قَالَ: فَخَرَجْنَا بِهِ فَحَقَرْنَا لَهُ حَتَّى أَمَكْنَا، ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَذَا. فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ. فَأَنْطَلَقْنَا بِهِ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: هَذَا جَاءَ يَسْأَلُ عَنِ الْخَبِيثِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هُوَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. فَإِذَا هُوَ أَبُوهُ، فَأَعْنَاهُ عَلَى غُسْلِهِ وَتَكْفِينِهِ وَدَفْنِهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَالطَّبْرَانِيُّ.

170/6. According to al-Lajlāj,

"I was sitting and trading in the market place when a woman carrying a young (illegitimate) child passed by. The people accompanied and I joined them. When I reached the Prophet ﷺ, he asked, 'Who is the father of this child with you?' She remained silent. Beside her, a young man called out, saying, 'I am the child's father, O Messenger of Allah!' He again asked: 'Who is the father of the child with you?' The young man again submitted: 'I am the father of the child, O Messenger of Allah!' Allah's Messenger ﷺ then looked at some of the people around the young man and asked them about him. They said, 'We know nothing but good about him.' The Prophet ﷺ then asked the young man, 'Are you married?' The young man replied that he was, at which the Messenger ordered that he be stoned [as an adulterer]. We

<sup>170</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:479 §15976; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "The Stoning of Mā'iz b. Mālik ؓ," 4:150 §4435; •al-Nasā'ī in *al-Sunan*, 4:282 §7184; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:219 §488; •al-Bayhaqī in *al-Sunan al-Kubrā* 8:218 §16731; and cited by •Ibn 'Asākir in *Tārīkh Dimashq*, 50:293.












took him out and dug a hole for him until he was firmly inside. We then cast stones until he no longer moved. After all this, a man came and began asking about the man who was stoned. We brought him to the Prophet ﷺ and informed him, saying, 'This man is inquiring about that vile person [we stoned].' Allah's Messenger ﷺ said, 'Indeed, he is finer in the sight of Allah than the fragrance of musk.' When we knew that the man was his father we helped him in washing, shrouding, and burying his son."

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Ṭabarānī.


١٧١/٧. عَنْ نُعَيْمِ بْنِ هَزَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ مَا عِزُّ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَتِيماً فِي حِجْرِ أَبِي، فَأَصَابَ جَارِيَةً مِنَ الْحَيِّ. فَقَالَ لَهُ أَبِي: أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتَهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ. وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءً أَنْ يَكُونَ لَهُ مَخْرَجًا. فَأَتَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ، حَتَّى قَالَهَا أَرْبَعَ مَرَارٍ. قَالَ ﷺ: إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَاتٍ فِيمَنْ؟ قَالَ: بِفُلَانَةٍ. فَقَالَ: هَلْ صَاحَبْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ بَاشَرْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ جَامَعْتَهَا؟ قَالَ: نَعَمْ. قَالَ: فَأَمَرَ بِهِ أَنْ يُرْجَمَ، فَأُخْرِجَ بِهِ إِلَى الْحَرَّةِ. فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ جَزَعًا، فَخَرَجَ يَشْتَدُّ. فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أَنَسٍ، وَقَدْ عَجَزَ أَصْحَابُهُ، فَتَزَعَّ لَهُ بِوُظَيْفٍ بَعِيرٍ، فَرَمَاهُ بِهِ فَقَتَلَهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ: هَلَّا تَرَكْتُمُوهُ. لَعَلَّهُ أَنْ يَتُوبَ، فَيَتُوبَ اللَّهُ عَلَيْهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

171/7. According to Nu'aym b. Hazzāl ,

"Mā'iz b. Mālik was an orphan in the care of my father and he committed adultery with a young girl in the neighbourhood. My father said to him, 'Go to Allah's Messenger  and inform him of what you did so that perhaps he can seek forgiveness for you.' He only decided that in hope that he would find a way out of his problem. So he went to the Prophet  and said, 'O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  turned away from him and Mā'iz repeated once more, 'O Messenger of Allah! I committed fornication, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  turned away and Mā'iz repeated once more, 'O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  once again turned away. After Mā'iz repeated his request for the fourth time, the Prophet  said, 'You have repeated your request four times, so I ask, with whom did you commit adultery?' Mā'iz replied, 'With so-and-so.' The Prophet  asked him, 'Did you sleep together?' Mā'iz replied, 'Yes.' The Prophet  asked, 'Did you have intimate relations with her?' Mā'iz replied, 'Yes.' The Prophet  asked, 'Did you have sexual intercourse with her?' Mā'iz replied, 'Yes.' The Prophet  then ordered that he be stoned, so he was then taken to an open area, and while he was being stoned he felt the painful effect of the stones and could not bear it and fled. But 'Abd Allāh b. Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. He then went to the Prophet  and reported it to him. He said, 'Why did you not leave him alone? Perhaps he might have repented and been forgiven by Allah.'"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Abī Shayba.

<sup>171</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "The Stoning of Mā'iz b. Mālik , " 4:145 §4419; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:290 §7205; •Ibn Abī Shayba in *al-Muṣannaf*, 5:538 §28767; •al-Ḥākim in *al-Mustadrak*, 4:404 §8082; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 22:201 §530; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:219 §16735.

According to al-Hākim, “This is a tradition with an authentic chain of transmission.”

١٧٢/٨. عَنْ نُعَيْمِ بْنِ هَزَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ مَاعِزًا رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ، فَأَمَرَ بِرَجْمِهِ، وَقَالَ هَزَالٍ: لَوْ سَتَرْتَهُ بِثَوْبِكَ، كَانَ خَيْرًا لَكَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ  
الإِسْنَادُ.

172/8. According to Nu‘aym b. Hazzāl رَضِيَ اللَّهُ عَنْهُ,

“Mā‘iz came to the Prophet ﷺ and four times confessed (to adultery), so he ordered him to be stoned to death, but said to Hazzāl (the guardian of Mā‘iz), ‘If you had covered him with your garment (i.e., kept his secret), it would have been better for you.’”

Reported by Aḥmad, Abū Dāwūd and al-Nasā’ī. According to al-Hākim: “This is a tradition with an authentic chain of transmission.”

١٧٣/٩. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزْوَةٍ، فَحَاصَ النَّاسُ حِيصَةً. قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ ﷺ وَقَدْ فَرَزْنَا؟ فَتَرَلْتُ: ﴿إِلَّا مُتَحَرِّقًا لِقِتَالٍ﴾. فَقُلْنَا: لَا نَقْدِمُ الْمَدِينَةَ فَلَا يَرَانَا أَحَدٌ. فَقُلْنَا: لَوْ قَدِمْنَا. فَخَرَجَ النَّبِيُّ ﷺ مِنْ صَلَاةِ الْفَجْرِ. قُلْنَا: نَحْنُ الْفَرَارُونَ. قَالَ: أَنْتُمْ الْعَكَارُونَ. قَالَ: فَدَتُونَا فَقَبِلْنَا يَدَهُ، فَقَالَ: أَنَا وَفِيهِ الْمُسْلِمِينَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْبُخَارِيُّ فِي الْأَدَبِ وَاللَّفْظُ لَهُ.

<sup>172</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*; Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “Concealing the Offenses of Those Subject to Prescribed Punishments,” 4:134 §4377; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:305 §7274; •Abd al-Razzāq in *al-Muṣannaf*, 7:323 §13342; •Ibn Abī Shayba in *al-Muṣannaf*, 5:540 §28784; •al-Hākim in *al-Mustadrak*, 4:403 §8080.

173/9. According to 'Abd Allāh b. 'Umar ؓ,

"We were once engaged in a battle, but, scattered, we escaped [to safer positions]. We said, 'How can we face the Prophet ﷺ now after having fled?' On this, the verse was revealed, *Except he who is maneuvering in the fight* [Q.8:16]. Then we said, 'We shall not enter Medina, so that no one sees us.' But then we said, 'Perhaps we should go'. Allah's Messenger ﷺ came out for the Morning Prayer. We submitted, 'We are the ones who have fled.' He (turned to us and) said, '(No), you are the ones who return to fight after escaping [to a safer position].' We then approached him and kissed his hand, and he said, 'I am the shelter of the Muslims.'"

Reported by Aḥmad, Abū Dāwūd and al-Bukhārī in *al-Adab [al-mufrad]*, and this is his wording.

١٧٤ / ١٠. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

174/10. According to Anas b. Mālik ؓ, Allah's Messenger ﷺ said,

"My intercession is for the members of my *Umma* who commit enormities."

<sup>173</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:70 §5384; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Fleeing during Battle," 3:46 §2647; •al-Bukhārī in *al-Adab al-Mufrad*, 338 §972; •Ibn Abī Shayba in *al-Muṣannaf*, 6:541 §33686; and cited by •al-Ḥusaynī in *al-Bayān wa al-Ta'rīf*, 1:295 §786.

<sup>174</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "On Intercession," 4:236 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *Sifat al-qiyāma wa al-raqā'iq wa al-wara'* [On the Description of the Day of Judgment, Heart-melting narrations, and Scrupulousness], Ch.: "What has been Narrated Concerning Intercession," 4:625 §2435; •Ibn Mājah (from Jābir ؓ) in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Intercession," 2:1441 §4310; •Abū Ya'lā in *al-Musnad*, 6:40 §3284; •al-Hākim in *al-Mustadrak*,

Reported by Abū Dāwūd, al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, 'This is a fine authentic tradition. According to al-Hākim, this is an authentic tradition conforming to the stipulation of al-Bukhārī and Muslim.'

١١/١٧٥. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يُدْخَلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ لِأَنَّهَا أَعَمُّ وَأَكْفَى. أَتَرَوْنَهَا لِلْمُتَّقِينَ؟ لَا، وَلَكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ.  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه.

175/II. According to Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"I was given a choice between intercession and having half of my *Umma* enter Paradise (without any accountability). So I opted for intercession because it is common and far inclusive (for the entire *Umma*). Do you reckon that it is for the pious alone? Nay, it is for the sinful, the wrongdoers and the tarnished."

Reported by Aḥmad and Ibn Mājah.

1:139 §228; •al-Ṭabarānī in *al-Mu'jam al-ṣaghīr*, 1:272 §448; •al-Ṭayālīsī in *al-Musnad*, 1:233 §1669.

<sup>175</sup> Set forth by •Aḥmad b. Ḥanbal (from Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ) in *al-Musnad*, 2:75 §5452; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Intercession," 2:1441 §4311; •al-Haythamī in *Majma' al-zawā'id*, 10:378; and cited by •al-Bayhaqī in *al-I'tiqād*, 1:202.

الْبَابُ الرَّابِعُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْمُنَافِقِينَ

CHAPTER FOURTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE HYPOCRITES

١/١٧٦. عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ، جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْحَوِصِرَةِ التَّمِيمِيُّ فَقَالَ: اْعْدِلْ، يَا رَسُولَ اللَّهِ. قَالَ: وَنَحْكَ، وَمَنْ يَعْدِلْ إِذَا لَمْ اْعْدِلْ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. قَالَ: دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا، يَحْفَرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ وَصِيَامَهُ مَعَ صِيَامِهِ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ فِي قُدْزِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ. قَدْ سَبَقَ الْفَرَسُ وَالِدَهُ.

مُتَّفَقٌ عَلَيْهِ.

176/1. According to Abū Saʿīd رضي الله عنه,

<sup>176</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-muʿānidīn* [Demanding the Repentance of the Apostates and Reprobates], Ch.: “On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so the People Will Not Flee,” 6:2540 §§6532, 6534, and in Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Signs of Prophecy in Islam,” 3:1312 §3414, and in Bk.: *Faḍāʾil al-Qurʾān* [The Virtues of the Qurʾān], Ch.: “Weeping when Reciting the Qurʾān,” 4:1928 §4771, and in Bk.: *al-Āḍab* [The Manners], Ch.: “What has been Narrated Concerning a Man Who Says, ‘Woe unto You,’” 5:2281 §5811, and in •*al-Adab al-mufrad* (from Jābir رضي الله عنه), 270 §774; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:744 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:56 §§11554, 14861; •al-Nasāʾī in *al-Sunan* (from Abū Burza رضي الله عنه): Bk.: *Taḥrīm al-dam* [The Prohibition of Bloodshed], Ch.: “Regarding the One Who Unsheathes His Sword and Wields it among People,” 7:119 §4103, and in •*al-Sunan al-kubrā*, 6:355 §11220; •Ibn Mājah in *al-Sunan* (introduction), section: “On the Kharijites,” 1:61 §172; •Ibn Abī Shayba in *al-Muṣannaf*, 7:562 §37932; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bazzār (from Abū Burza رضي الله عنه) in *al-Musnad*, 9:305 §3846; •Ibn Jārūd in *al-Muntaqā*, 1:272 §1083; •Ibn Hibbān in *al-Ṣaḥīḥ*, 15:140 §6741; •al-Ḥākim in *al-Mustadrak*

“While the Prophet ﷺ was distributing war gains, ‘Abd Allāh b. Dhū al-Khuwayṣira al-Tamīmī came and said: ‘Distribute fairly, O Messenger of Allah!’ (On his sarcasm) Allah’s Messenger said: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar b. al-Khaṭṭāb said: ‘Allow me to strike his neck!’ He said: ‘Leave him alone, for he has companions! One of you would disdain his own performance of the ritual prayer in comparison with his performance of the ritual prayer, and his own observance of the fast in comparison with his observance of the fast. They zoom off the Religion as the arrow speeds through the game animal. The hunter examines the head of his arrow, but there is nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It has flown through the dung and the blood (of the game animal without taking any stain on it. These wicked people too, in like manner, go out of the Religion without having any sign of a link with the Religion.)’”

Agreed upon by al-Bukhārī and Muslim.

١٧٧/٢. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا، فَقَالَ دُو الْخَوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ، اعْدِلْ. قَالَ: وَيْلَكَ! مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ فَقَالَ عُمَرُ: إِنَّدَنْ لِي فَلَا ضَرْبَ عُنْقَةٍ. قَالَ: لَا، إِنْ لَهُ أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمْرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ. يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ. ثُمَّ يَنْظُرُ إِلَى نَضِيهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَى قُدْزِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْتُ وَالْدَّمُ. يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. آيَتُهُمْ: رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ تَذِي الْمَرْأَةِ أَوْ مِثْلِ الْبَضْعَةِ تَذَرْدَرُ. قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ ﷺ،

(from Abū Burza رَضِيَ اللَّهُ عَنْهُ), 2:160 §2647 (al-Hākim stated, “This hadith is rigorously authentic”); •Abū Ya‘lā in *al-Musnad*, 2:298 §1022; •al-Ṭabarānī in *al-Mu‘jam al-awsat*, 9:35 §9060; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.

وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ ع حِينَ قَاتَلَهُمْ، فَالْتَمَسَ فِي الْقَتْلِ، فَأُتِيَ بِهِ عَلَى النَّعْتِ  
الَّذِي نَعَتَ النَّبِيُّ ﷺ.  
مُتَّفَقٌ عَلَيْهِ.

177/2. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“While the Prophet ﷺ was distributing the war gains among us one day, Dhū al-Khuwayṣira, a man from the Banū Tamīm tribe, said: ‘O Messenger of Allah, act fairly!’ He replied: ‘Woe to you! Who acts fairly, if I do not act fairly?’ ‘Umar then said: ‘(O Messenger of Allah!) Give me permission to strike his neck off!’ He said: ‘No! He has companions as well who would perform the ritual prayers which if any one of you would compare with his own, he would consider it inferior to theirs and his fasting inferior to theirs. But they would stray from the Religion like darting of the arrow through the game animal—the hunter examines the head of the arrow, but finds nothing on it. Then he examines its cord, but there is nothing on it. Then he examines its shaft, but there is nothing on it. Then he examines its feather, but there is nothing on it. It flies past missing the faeces and the blood (of the game animal too fast to take any smear). They will emerge at the time of a disintegration of people into sects (to fuel this dissension). Their signs include a man who has one hand like the breast of a woman, or like a quivering lump of flesh.’”

Abū Saʿīd said: “I bear witness that I heard it from the Prophet ﷺ, and I bear witness that I was together with ‘Alī رضي الله عنه when he fought them (the Khawārij). The man described by the Prophet ﷺ was searched among the killed and was found; he was exactly the same as the Prophet ﷺ had described him.”

<sup>177</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ādab* [The Manners], Ch.: “What has been Narrated Concerning a Man Who Says, ‘Woe unto You,’” 5:2281 §5811; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:744 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:65 §11639; •al-Nasāʾī in *al-Sunan al-Kubrā*, 5:159 §§8560–8561 and 6:355 §11220; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:140 §6741; •Abd al-Razzāq in *al-Muṣannaf*, 10:146; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:171.

Agreed upon by al-Bukhārī and Muslim.

١٧٨/٣. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ يُحْصَلْ مِنْ ثَرَاهِهَا. قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عِيْنَةَ ابْنِ بَدْرٍ وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعِ إِمَّا عُلْقَمَةَ وَإِمَّا عَامِرَ بْنِ الطَّفِيلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: أَلَا تَأْمُنُونِي، وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ؟ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً. قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاشِزُ الْجَنْبَةِ، كَثُّ اللَّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِرَارِ. فَقَالَ: يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ: وَبِكَ، أَوْ لَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟ قَالَ: ثُمَّ وَلَّى الرَّجُلُ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي. فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَمْ أُؤَمِّرْ أَنْ أَتَقَبَّ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقَّ بَطُونَهُمْ. قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفِّ، فَقَالَ: إِنَّهُ يُخْرِجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لَا يُجَاوِزُ حَنَاجِرَهُمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَةِ. وَأَظْنَهُ قَالَ: لَئِنْ أَدْرَكْتُهُمْ لَا قَتْلَنَهُمْ قَتْلَ ثُمُودَ.

مُتَّفَقٌ عَلَيْهِ.

178/3. According to Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ,

“Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ sent to Allah’s Messenger ﷺ from Yemen some gold alloyed with clay in a leather bag dyed from the leaves of

<sup>178</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: “The Mission of ‘Alī b. Abī Ṭālib and Khālid b. al-Walīd رَضِيَ اللَّهُ عَنْهُ before the Farewell Pilgrimage,” 4:1581 §4094; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: “On the Kharijites and their Qualities,” 2:742 §1064; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:4 §11021; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:81 §2373; •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:205 §25; •Abū Ya’lā in *al-Musnad*, 2:390 §1163; •Abū Nu’aym in *al-Musnad al-Mustakhraj*, 3:128 §3275, and

*Mimosa flava*. He distributed it among four men: 'Uyayna b. Badr, Aqrā' b. Ḥābis, Zayd al-Khayl, and the fourth one was either 'Alqama or 'Āmir b. Ṭufayl. A person from among Companions said, 'We had more right to this wealth than them.' This remark reached Allah's Messenger, upon which he said, 'Will you not trust me, as I am a trustee of Him Who is exalted over the heaven and the news comes to me from the heavens morning and evening? Then there stood up a man with deep sunken eyes, prominent cheek bones, an elevated forehead, thick beard, shaven head and a tucked up loin cloth. He said, 'O Messenger of Allah! Fear Allah! The Prophet ﷺ said, 'Woe to you! Do I not have the most right among the people of the earth to fear Allah?' The man then turned away and Khālīd b. Walīd said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. Perhaps he prays.' Khālīd then said, 'And how many people pray yet say with their tongues what is not in their hearts?' Allah's Messenger ﷺ said, 'Indeed, I have not been commanded to pierce into the hearts of the people or split open their insides.' The man was then found standing and the Prophet ﷺ said, 'There shall arise from this man a people who will recite the Qur'ān with moist tongues but it will not go beyond their throats [their interpretations of the Qur'ān will be superficial and only skin deep]. They will pass through the religion just as an arrow passes through a hunted game.' I believe he also said, 'Surely, if I encounter them, I will slay them as the people of Thamūd were slain.'"

Agreed upon.

٤/١٧٩. وَزَادَ مُسْلِمٌ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا. قَالَ: ثُمَّ أَذْبَرَ فَقَامَ إِلَيْهِ خَالِدٌ سَيْفُ اللَّهِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: لَا. فَقَالَ: إِنَّهُ سَيَخْرُجُ مِنْ ضَيْضٍ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيْنًا رَطْبًا.

in •*Hilyat al-Awliyā*, 5:81; and cited by •al-'Asqalānī in *Fath al-Bārī*, 8:68 §4094; •Ibn al-Qayyim *al-Ḥāshiyā*, 13:16; •al-Suyūṭī in *al-Dībāj*, 3:160 §1064; •Ibn Taymiya in *al-Ṣarīm al-Maslūl*, 1:188, 192.

179/4. In Muslim's narration of the aforementioned hadith, it reads,

"So 'Umar b. al-Khaṭṭāb ﷺ stood before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No.' Then the man turned away, upon which Khālīd, the Sword of Allah, stood up before him and said, 'O Messenger of Allah! Shall I not strike his neck?' The Prophet ﷺ said, 'No. There shall arise from this man a people who will recite the Qur'ān as a gentle tune.'"

١٨٠/٥. عَنْ شَرِيكَ بْنِ شَهَابٍ قَالَ: كُنْتُ أَتَمَنَّى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْخَوَارِجِ. فَلَقِيتُ أَبَا بَرَزَةَ رَضِيَ اللَّهُ عَنْهُ فِي يَوْمٍ عِينِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ. فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنِي، وَرَأَيْتُهُ بِعَيْنِي. أَتَى رَسُولُ اللَّهِ ﷺ بِمَالٍ، فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا. فَقَامَ رَجُلٌ مِنْ وَرَائِهِ. فَقَالَ: يَا مُحَمَّدُ، مَا عَدَلْتَ فِي الْقِسْمَةِ. رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ. عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ (وَرَادَ أَحْمَدُ: بَيْنَ عَيْنَيْهِ أَثَرُ الشُّجُودِ). فَغَضِبَ رَسُولُ اللَّهِ ﷺ غَضَبًا شَدِيدًا، وَقَالَ: وَاللَّهِ، لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِّي. ثُمَّ قَالَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ (وَفِي رِوَايَةٍ: قَالَ: يَخْرُجُ مِنْ قِبَلِ الْمَشْرِقِ رِجَالٌ كَأَنَّ هَذَا مِنْهُمْ هَذِهِمْ هَكَذَا). يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. سَيَأْهَمُ التَّحْلِيْقُ. لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ.

<sup>179</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:421; •al-Nasā'ī in *al-Sunan*: Bk.: *Tahṭīm al-dam* [The Prohibition of Bloodshed], Ch.: "Regarding the One Who Unsheathes His Sword and Wields it among People," 7:119 §4103, and in •*al-Sunan al-Kubrā*, 2:312 §3566; •Ibn Abī Shayba in *al-Muṣannaf*, 7:559 §37917; •al-Bazzār in *al-Musnad*, 9:294, 305 §3846; •al-Ḥākim in *al-Mustadrak*, 2:160 §2647; •Ibn Abī 'Āsim in *al-Sunna*, 2:452 §927; •al-Ṭayālīsī in *al-Musnad*, 1:124 §923; and cited by •al-'Asqalānī in *Faṭḥ al-Bārī*, 12:292; •al-Qaysarānī in *Tadhkirat al-Huffāz*, 3:1101; •Ibn Taymiya in *al-Ṣarīm al-Maslūl*, 1:188.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ وَالْبَزَّازُ.

180/5. According to Sharīk b. Shihāb,

“I used to long to meet one of the Prophet’s Companions in order to ask him about the Khawārij. Finally, I met Abū Barza رضي الله عنه on the day of Eid with some of his companions. I asked him, ‘Did you hear Allah’s Messenger ﷺ mention the Khawārij?’ He said, ‘Yes, I heard Allah’s Messenger ﷺ with my own two ears and saw him with my own two eyes. Some wealth was brought to Allah’s Messenger ﷺ and he divided it up, giving some to those on his right and some to those on his left, but he did not give anything to those who were standing behind him. Then a man behind him stood up and said, “O Muhammad! You have not acted justly and fairly in distributing the wealth!” He was a dark skinned man with shaven head, wearing two white garments [and according to Aḥmad’s narration, ‘He had a prostration mark between his eyes’]. Upon hearing this, Allah’s Messenger ﷺ became very angry and said, “By Allah! You shall not find any man more just after me!” Then he said, “In the final days [before the Day of Judgment] there shall appear a folk—and it seems as if this man is from among them [and in one narration, ‘Some men shall appear from the east—and this man is from them—and their mannerisms shall be like his.’]. They will recite the Qur’ān but it will not go beyond their throats [their interpretations of the Qur’ān will be superficial and only skin deep], and they will pass through the religion just as an arrow passes through a hunted game. Their distinctive feature is that they will have shaven heads. They will continue to appear until the last of them appears with the impostor Anti-Christ [the Dajjāl].””

This was narrated by Aḥmad, al-Nasā’ī, Ibn Abī Shayba and al-Bazzār.

٦/١٨١. عَنْ جَابِرٍ رضي الله عنه يَقُولُ: بَصَرَ عَيْنِي وَسَمِعْتُ أذُنِي رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ وَفِي ثَوْبٍ بِلَالٍ فِضَّةً. وَرَسُولُ اللَّهِ ﷺ يَقْبِضُهَا لِلنَّاسِ يُعْطِيهِمْ. فَقَالَ رَجُلٌ: اعْدِلْ. قَالَ:

<sup>180</sup> Set forth by •Aḥmad in *al-Musnad*, 3:354 §1461; •Abū Nu’aym in *al-Musnad al-Mustakbraj*, 3:127 §2372.

وَيْلَكَ، وَمَنْ يَعْدِلْ إِذَا لَمْ أَكُنْ أَعْدِلْ؟ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، دَعْنِي أَقْتُلْ هَذَا الْمُنَافِقَ الْخَبِيثَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: مَعَاذَ اللَّهِ أَنْ يَتَحَدَّثَ النَّاسُ أَيْ أَقْتُلْ أَصْحَابِي. إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

رَوَاهُ أَحْمَدُ وَأَبُو نُعَيْمٍ.

181/6. According to Jābir ؓ,

“Indeed, I saw with my own eyes and heard with my own ears when Allah’s Messenger ﷺ was at Jirāna and Bilāl was carrying some silver in his garment. Allah’s Messenger ﷺ was taking hold of it and distributing it among the people. As he was doing that, a man called out, saying, ‘Be just!’ The Prophet ﷺ said, ‘Woe to you! Who will be just if I am not just?’ ‘Umar b. al-Khaṭṭāb ؓ said, ‘O Messenger of Allah! Let me slay this vile hypocrite!’ Allah’s Messenger ﷺ responded, ‘I seek refuge with Allah from that [i.e., do not do that] lest people go around saying that I kill my companions. Indeed, this man and his (hypocrite) compatriots will recite the Qur’ān (melodiously), but it will not go past their throats. They will pass through the religion just as an arrow passes through a hunted game.’”

<sup>181</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: ﴿It is the same whether you sought forgiveness for them or didn’t seek forgiveness for them—Allah will never forgive them. Indeed, Allah does not guide the wrongdoing folk﴾,” 4:1861 §3622, and in Ch.: “On Allah’s Statement: ﴿They say, ‘When we return to Medina the most honourable shall expel the most abased. To Allah and His Messenger belongs all honour, but the hypocrites know not﴾,” 4:1863 §3624; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: “Helping One’s Brother, whether an Oppressor or Oppressed,” 4:1998 §2584; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:392 §15260; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “Concerning Sūra al-Munāfiqīn,” 5:417 §3315; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:271 §8863; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:544 §6582; •Abd al-Razzāq in *al-Muṣannaḥ*, 9:468–469 §18041; •Abū Ya’lā in *al-Musnad*, 3:458 §1957; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:32 §17644.

Reported by Aḥmad and Abū Nu'aym.

٧/١٨٢. عَنْ عَمْرِو بْنِ دِينَارٍ رضي الله عنه قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنه يَقُولُ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارٍ. وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَسَمِعَهَا اللَّهُ رَسُولُهُ ﷺ. قَالَ: مَا هَذَا؟ فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَأَنْصَارٍ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ ﷺ: دَعُوهَا فَإِنَّهَا مُتَنَبِّئَةٌ. قَالَ جَابِرٌ: وَكَانَتْ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرُ ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ. فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَوْ قَدْ فَعَلُوا. وَاللَّهِ، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: دَعْنِي، يَا رَسُولَ اللَّهِ، أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ النَّبِيُّ ﷺ: دَعُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ.

مُتَّفَقٌ عَلَيْهِ.

182/7. According to 'Amr b. Dīnār رضي الله عنه,

"I heard Jābir b. 'Abd Allāh رضي الله عنه say, 'We were in one of the military expeditions when a man from the Muhājirūn struck a man from the Anṣār. The Anṣārī called out, "Come to my aid, O Anṣār!" And the Muhājir called out, "Come to my aid, O Muhājirūn!" When Allah poured it into His Messenger's ears (i.e. made him aware through revelation), he asked, "What is all this?" They replied, "A man from the Muhājirūn struck a man from the Anṣār, so the Anṣārī called out, 'Come to my aid, O Anṣār,' and the Muhājir called out, 'Come to my aid, O Muhājirūn.'" Upon hearing this, Allah's Messenger ﷺ

<sup>182</sup> Set forth by •Abd al-Razzāq in *al-Muṣannaf*, 3:538 §6627; •al-Hākim in *al-Mustadrak*, 3:679 §6490–6491; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:23 §1967; •Ibn Qānī in *Mu'jam al-Ṣaḥāba*, 1:203; •al-Haythamī in *Majma' al-Zawā'id*, 9:318; and cited by •Qāḍī 'Iyād in *al-Shifā*, 1:503; •al-'Asqalānī in *Faṭḥ al-Bārī*, 8:650, and in •*al-Iṣāba*, 4:155; •Ibn Jarīr al-Ṭabarī in *Jāmi' al-Bayān*, 28:113; •Ibn al-Jawzī in *Sifat al-Ṣaḥāba*, 1:608.

said, “Eschew this, for it is putrid.” When the Prophet ﷺ first came [to Medina], the Anṣār were more numerous, but then the Muhājirūn outnumbered. ‘Abd Allāh b. Ubayy [one of the chief hypocrites] said, “They have already [become more numerous]. By Allah! If we return to Medina, the most honourable will expel the lowliest [i.e., in his mind, the hypocrites would expel the Prophet ﷺ and his Companions from Medina].” Upon hearing this, ‘Umar b. al-Khaṭṭāb رضي الله عنه said, “O Messenger of Allah! Give me leave to strike the neck of this hypocrite!” The Prophet ﷺ said, “Leave him be, lest the people say that Muhammad kills his Companions.””

Agreed upon.

١٨٣/٨. عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ أَبِي النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ: دَعَنِي أَقْتُلْ أَبِي، فَإِنَّهُ يُؤْذِي اللَّهَ وَرَسُولَهُ. قَالَ النَّبِيُّ ﷺ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ ذَهَبَ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: دَعَنِي أَقْتُلُهُ. فَقَالَ: لَا تَقْتُلْ أَبَاكَ. ثُمَّ جَاءَ الثَّالِثَةُ فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ: فَتَوَضَّأْ، يَا رَسُولَ اللَّهِ، لَعَلِّي أَسْقِيهِ، لَعَلَّهُ أَنْ يَلِينَ قَلْبُهُ. قَالَ: فَتَوَضَّأَ النَّبِيُّ ﷺ فَسَقَاهُ إِيَّاهُ.

رَوَاهُ عَبْدُ الرَّزَّاقِ وَالْحَاكِمُ وَابْنُ أَبِي عَاصِمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

183/8. According to ‘Ikrima, the freed bondsman of Ibn ‘Abbās رضي الله عنه, “‘Abd Allāh, the son of ‘Abd Allāh b. Ubayy [the chief hypocrite

<sup>183</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Janā’iz* [The Funerals], Ch.: “Using a Shirt as Burial Shroud, whether it Covers Completely or Not, and Regarding the One Who is Not Enshrouded by a Shirt,” 1:427 §1210, and in Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic Exegesis], Ch.: “On Allah’s Statement: ﴿Seek forgiveness for them or do not seek forgiveness for them—if you sought forgiveness for them seventy times, still, Allah will not forgive them﴾,” 4:1715 §4383; •Muslim in *al-Shaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn wa aḥkāmuhum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2141 §2774, and in Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of ‘Umar رضي الله عنه,” 4:1865 §2400; •Aḥmad b. Ḥanbal in *al-Musnad*,

of Medina], said to the Prophet ﷺ, 'Give me leave to kill my father, for he annoys Allah and His Messenger.' The Prophet ﷺ said (to him), 'Do not kill your father.' Then 'Abd Allāh left and soon came back and asked once again, 'Give me leave to kill him,' and the Prophet once more said, 'Do not kill your father.' Then 'Abd Allāh came back and sought leave a third time. Then he said, 'O Messenger of Allah! Perform ablutions (and give me the water of your ablution) so I can take and pour it over him, for perhaps that (blessed water) will soften his heart.' So the Prophet ﷺ performed ablution and 'Abd Allāh gave the drink to his father."

Reported by 'Abd al-Razzāq, al-Hākim and Ibn Abī 'Āṣim.

According to al-Haythamī, "The sources of this tradition are authentic."

٩/١٨٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أَكْفَنُهُ فِيهِ وَصَلَّ عَلَيْهِ وَاسْتَغْفِرَ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ فَقَالَ: أَذِنِي أَصَلِّي عَلَيْهِ. فَأَذَنَهُ فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَلَيْسَ اللَّهُ بِهَآكَ أَنْ تُصَلِّيَ عَلَى الْمُتَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خَيْرَتَيْنِ. قَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾. فَصَلَّى عَلَيْهِ فَتَزَلَّتْ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴿﴾.

مُتَّفَقٌ عَلَيْهِ.

2:18 §468; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Worship," 3:184 §3094; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "Concerning Sūra al-Tawba," 5:279 §3098 (al-Tirmidhī said, "This is a fine authentic tradition"); •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "On Having a Shirt in the Burial Shroud," 4:36 §1900; •Ibn Mājah in *al-Sunan*: Bk.: *Mā jā' fī al-Janā'iz* [What has been Narrated Concerning Funerals], Ch.: "Praying for the People of the *Qibla*," 1:487 §1523; •Ibn Hibbān in *al-Sahīh*, 7:447 §3175.

184/9. According to Ibn ‘Umar رضي الله عنهما,

“When ‘Abd Allāh b. Ubayy (the chief of hypocrites) died, his son (‘Abd Allāh, a Companion) went to the Prophet ﷺ and said, ‘O Messenger of Allah! Please give me your over-garment that I may shroud my father in it and pray over him and seek forgiveness for him.’ The Prophet ﷺ gave him his over-garment and said, ‘Inform me (of funeral time so that) I pray over him.’ When ‘Abd Allāh informed him and he was about to pray over him, ‘Umar رضي الله عنه took him aside and asked, ‘Did Allah not forbid you to pray for the hypocrites?’ The Prophet ﷺ responded, ‘I am between two choices,’ and then he recited the verse, ﴿Whether or not you seek forgiveness for these (wicked and arrogant hypocrites who dare scoff at Your Eminence), if you implore forgiveness for them seventy times (out of your natural compassion and your benevolent practice of forgiving and forbearing), even then Allah will not forgive them at all﴾ [Q.9:80]. So the Prophet ﷺ prayed over him and later the verse was revealed, ﴿And never perform (funeral) Prayer over any of these (hypocrites) who dies, nor stand at his grave (because your stopping on some place also brings about mercy and blessings, and they do not deserve your mercy and blessing). Indeed, they disbelieved in Allah﴾ [Q.9:84].”

Agreed upon.

١٨٥/١٠. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَتَى رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ، فَأَمَرَ بِهِ، فَأَخْرَجَ. فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ. وَكَانَ كَسَا عَبَّاسًا رَضِيَ اللَّهُ عَنْهُ قَمِيصًا. قَالَ سُفْيَانُ: وَقَالَ أَبُو هَارُونَ:

<sup>184</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Should the Deceased be Removed from the Grave and Burial Niche for Reason?” 1:453 §1285, and in *Kitāb al-Libās* [The Clothing], Ch.: “On Wearing an Over-garment,” 5:2184 §5459; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn wa āḥkāmuhum* [On the Traits of the Hypocrites and the Rulings that Pertain to Them], 4:2140 §2773; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz* [The Funerals], Ch.: “Disinterring the Deceased after He is Placed in the Burial Niche,” 4:84 §2019; •Abū Ya'ālā in *al-Musnad*, 3:458 §1958; and cited by •Ibn Kathīr in *Tafsīr al-Qur'ān al-'azīm*, 2:380, and al-'Aynī in *Umdat al-qārī*, 8:164, 21-310.

وَكَانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ. فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلَيْسَ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ. قَالَ سُفْيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ ﷺ أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

مُتَّفَقٌ عَلَيْهِ.

185/10. According to Jābir b. 'Abd Allāh ؓ,

"Allah's Messenger ﷺ went to the gravesite of 'Abd Allāh b. Ubayy after his corpse was placed inside and he ordered that his body be brought out. He placed it over his knees, blew some of his spittle upon him, and wrapped him in his shirt—and Allah knows best. He ['Abd Allāh b. Ubayy] had clothed 'Abbās in a shirt." Sufyān said, "And Abū Hārūn said, 'Allah's Messenger ﷺ was wearing two shirts and 'Abd Allāh [the son of 'Abd Allāh b. Ubayy] said, 'O Messenger of Allah! Wrap my father in your shirt that touches your skin.'" They [the Companions] were of the view that the Prophet ﷺ clothed 'Abd Allāh b. Ubayy in his shirt to compensate for 'Abd Allāh having clothed 'Abbās in his shirt."

Agreed upon.

١١/١٨٦. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَدِمَ طُفَيْلُ بْنُ عَمْرِو الدَّوسِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ. فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ (وَفِي رِوَايَةٍ مُسْلِمٍ: قَدْ كَفَرَتْ) وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَوْسٌ. قَالَ: اللَّهُمَّ، اهْدِ دَوْسًا وَأَتِ بِهِمْ.

مُتَّفَقٌ عَلَيْهِ.

<sup>185</sup> Set forth by •al-Bukhārī in *al-Sahīh*: Bk.: *al-jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts," 3:1073 §2779; •Muslim in *al-Sahīh*: Bk.: *Faḍā'il al-shahāba* [The Virtues of the Companions], Ch.: "From the Virtues of Ghifār, Aslam, Juhayna, Ashja', Muzina, Daws, and Tay'," 4:1957 §2524; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 8:326 §8219, and in *Musnad al-Shāmiyyīn*, 4:296 §3352.

186/11. According to Abū Hurayra ﷺ,

“Tufayl b. ‘Amr al-Dawsī and his companions went to the Prophet ﷺ and said, ‘O Messenger of Allah! The people of Daws have disobeyed [and according to Muslim, ‘The people of Daws have disbelieved’] and refused, so invoke Allah’s curse on them!’ Upon hearing this, some people said that Daws are destroyed, but the Prophet ﷺ supplicated, ‘O Allah! Guide Daws and bring them back to the Religion.’”

Agreed upon.

<sup>186</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts,” 3:1073 §2779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions], Ch.: “From the Virtues of Ghifār, Aslam, Juhayna, Ashja’, Muzina, Daws, and Tay’,” 4:1957 §2524; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:326 §8219, and in *Musnad al-Shāmiyyīn*, 4:296 §3352.

الْبَابُ الْخَامِسُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْأَعْدَاءِ وَالْكَفَّارِ وَالْمُشْرِكِينَ

CHAPTER FIFTEEN

THE HOLY PROPHET'S MERCY  
AND KINDNESS TOWARD ENEMIES,  
DISBELIEVERS AND IDOLATERS

١٨٧ / ١. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ. صَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: االلَّهُمَّ، اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

187/1. ‘Abd Allāh [b. Mas‘ud] رضي الله عنه said,

“It is as if I am looking at the Prophet ﷺ now, speaking about a Prophet from the Prophets of old; one who was struck by his people, causing him to bleed, and yet he said as he wiped the blood from his face, ‘O Allah! Forgive my people, for they know not!’”

Agreed upon.

١٨٨ / ٢. عَنْ أَبِي شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي، أَيُّهَا الْأَمِيرُ، أُحَدِّثُكَ قَوْلًا قَامَ بِهِ النَّبِيُّ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ. سَمِعْتُهُ أَذْنَائِي وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ. حَمَدَ اللَّهُ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يَحْرِّمْهَا النَّاسُ. فَلَا يَحِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً. فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقُولُوا: إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ ثُمَّ عَادَتْ حُرْمَتُهَا

<sup>187</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: “The Hadith About the Cave,” 3:1282 §3290; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Struggle and Military Expeditions], Ch.: “On the Battle of Uhūd,” 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: “Patience with Affliction,” 2:1335 §4025; •Abū Ya‘lā in *al-Musnad*, 9:131 §5215; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

الْيَوْمَ كَحَرَمَتِهَا بِالْأَمْسِ. وَلِيَسْلُغَ الشَّاهِدُ الْغَائِبَ.

مُتَّفَقٌ عَلَيْهِ.

188/2. Abū Shurayḥ رضي الله عنه said to ‘Amr b. Sa‘īd who was sending troops to Mecca [to fight ‘Abd Allāh b. al-Zubayr]:

“O leader! Allow me to tell you what the Prophet ﷺ said on the day following the conquest [of Mecca]. I heard with my own ears, comprehended in my own heart, and saw with my own eyes when he said it. He glorified Allah and lauded Him and then said, ‘It is Allah—and not the people—Who has made Mecca a Sacred Sanctuary; therefore, it is unlawful for anyone who believes in Allah and the Last Day to shed blood in it or cut down its trees. If anybody argues that fighting is allowed in Mecca as evidenced by the Prophet fighting therein, inform him that Allah gave His Messenger a dispensation for that but He did not give it to you. Allah gave me permission [to fight in Mecca] for only a part of a day, and today its sanctity is as it was before. So let the one who is present convey this to the one who is absent.’”

Agreed upon.

١٨٩/٣. عَنْ عُرْوَةَ بْنِ زُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ لِأَبِي سُفْيَانَ: الْيَوْمُ يَوْمُ الْمَلْحَمَةِ. الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. وَأَخْبَرَ أَبُو سُفْيَانَ رَسُولَ اللَّهِ ﷺ بِمَا قَالَ سَعْدُ. فَقَالَ ﷺ: كَذَبَ سَعْدٌ وَلَكِنْ هَذَا يَوْمٌ يُعَظَّمُ اللَّهُ فِيهِ الْكَعْبَةُ وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ.

<sup>188</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Ilm* [The Knowledge], Ch.: “Let the Present Convey the Knowledge to the Absent,” 1:51 §104, and in *Kitāb al-Ḥajj* [The Pilgrimage], Ch.: “The Trees of The Sacred Precinct Must Not Be Cut,” 2:651 §1735; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: “The Sanctification of Mecca Along With Its Game, Herbage and Trees,” 2:987 §1354; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:31 §16420; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: “What Has Been Narrated Concerning the Sanctified Nature of Mecca,” 3:173 §809; •al-Nasā’ī in *al-Sunan*: Bk.: *Manāsik al-ḥajj* [The Rituals of Pilgrimage], Ch.: “The Forbiddance of Fighting During It,” 5:205 §2876; •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 22:185 §484.

رَوَاهُ الْبُخَارِيُّ.

وَفِي رِوَايَةٍ لِلْعَسْقَلَانِيِّ: الْيَوْمُ يَوْمُ الْمَرْحَمَةِ. الْيَوْمُ يُعِزُّ اللَّهُ قُرَيْشًا.

189/3. 'Urwa b. Zubayr رضي الله عنه said (describing the conquest of Mecca),

"Sa'd b. 'Ubāda said to Abū Sufyān, 'Today is the day of severe battle. It is the day in which [shedding blood] at the Ka'ba is lawful.' When Abū Sufyān informed Allah's Messenger ﷺ about Sa'd's statement, the Prophet said, 'Sa'd is grossly mistaken. Rather, this is a day in which Allah exalts the Ka'ba's majesty and a day in which the Ka'ba will be clothed.'"

Reported by al-Bukhārī. According to al-'Asqalānī, "Today is the day of Mercy; Allah will esteem Quraysh today."

٤/١٩٠. عَنْ أَنَسٍ رضي الله عنه أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ. فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ. قَالَ: مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَى ذَاكَ. قَالَ: أَوْ قَالَ: عَلَيَّ. قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: لَا. قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي هَوَاتِ رَسُولِ اللَّهِ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

190/4. According to Anas رضي الله عنه,

"A Jewess brought poisoned meat of a sheep to Allah's Messenger ﷺ and he ate a little from it. (After her plot was discovered, as the

<sup>189</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: "Where Did the Prophet Fix the Flag on the Day Mecca Was Conquered?" 4:1559 §4030; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:119 §18058; •cited by al-'Asqalānī in *Fath al-Bārī*, 8:9; •Ibn 'Asākir in *Tārīkh Dimashq*, 23:454; •Ibn 'Abd al-Barr in *al-Istī'āb*, 2:597.

<sup>190</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍlihā wa al-taḥrīd 'alaihā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Accepting Gifts from the Polytheists," 2:923 §2474; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Greeting With Salam], Ch.: "Poison" 4:1721 §2190; •Aḥmad

poison became manifest) she was brought to Allah's Messenger ﷺ and he asked her why she did it. She replied, 'I wanted to assassinate you.' Allah's Messenger ﷺ said, 'Allah will not empower you to do it.' The Companions submitted, 'Shall we not kill her?' He replied, 'No.' (And he forgave the Jewess). According to Anas, 'I continue to see the effect of her poison on the Messenger's palate.'

Agreed upon and the wording is of Muslim.

١٩١/٥. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ قَيْلٍ نَجْدٍ. فَأَذْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاءِ. فَتَرَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُضْنٍ مِنْ أَغْصَانِهَا. قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ، فَاسْتَيْقَظْتُ، وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرْ، إِلَّا وَالسَّيْفُ صُلْتًا فِي يَدِهِ. فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. قَالَ: فَشَامَ السَّيْفَ، فَهِيَ هُوَ ذَا جَالِسٍ. ثُمَّ لَمْ يَعْزِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

191/5. According to Jābir b. 'Abd Allāh ﷺ,

"We went with Allah's Messenger toward Najd in order to participate in a battle. Allah's Messenger found us in a valley filled

b. Ḥanbal in *al-Musnad*, 3:218 §13309; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Diyāt* [The Blood Money], Ch.: "Is Retaliation Performed on a Person Who Gives Somebody Poison to Drink or Eat and Kills Him by That," 4:173 §4508; •al-Ṭabarānī in *al-Mu'jam al-Ausat*, 3:43 §2417; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:11 §19500.

<sup>191</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "Hanging One's Sword on a Tree at Forenoon on a Journey," 3:1065-1066 §2753-2756, and also in *Kitāb al-Maghāzī* [The Military Expeditions], Ch.: "The Battle of Dhāt al-Riqā," 4:515 §3905; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtuous Deeds], Ch.: "His reliance on God Most High and How God Most High Protected Him from the People,"

with thorny trees. So Allah's Messenger ﷺ disembarked and settled under a tree, hanging his sword on one of its branches. Afterwards the people took their own spots here and there in the valley, seeking shade under the trees. Later on Allah's Messenger ﷺ informed us, saying, 'When I was taking a nap, a man came to me, took my sword, and I woke up to find him standing over my head, and did not sense him coming although the sword was unsheathed and in his hand. He said to me, "Who will protect you from me now?" I replied, "Allah will." He said to me a second time, "Who will protect you from me now?" And I replied once more, "Allah will." Then (afraid) he cast down the sword and here he is sitting down'—and Allah's Messenger did not do anything to him to avenge."

Agreed upon and the wording is of Muslim.

١٩٢/٦. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكِ.  
مُتَّفَقٌ عَلَيْهِ.

192/6. According to Asmā', the daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ,

"During the days of Allah's Messenger ﷺ, my mother came to see me, and at the time she was an idolater, so I sought counsel from

4:1786 §843; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:311 §14374; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:236, 267 §8772, 8852; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:319 §12613; •al-Tabarānī in *Musnad al-Shāmiyyīn*, 3:66 §1815.

<sup>192</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍliḥa wa al-tahrīd 'alayhā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Giving Gifts to Polytheists," 2:924 §2477, and also in *Kitāb al-Jizya* [The Jizya], Ch.: "The Sinfulness of He Who Makes a Contract and Then Betrays the Trust," 3:1162 §3012; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: "The Virtue of Spending and Giving Alms to One's Close Relatives, Wives, Children and Parents Even If They are Polytheists," 2:696 §1003; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:347 §26985; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: "Giving Charity to Non-Muslim Citizens," 2:127 §1668;

Allah's Messenger ﷺ, asking, 'She is eager to see me, so shall I keep ties with her [even though she is an idolater]?' He said, 'Yes. Keep ties with your mother.'

Agreed upon.

٧/١٩٣. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تَبَاعُ. فَقَالَ لِلنَّبِيِّ ﷺ: ابْتَغِ هَذِهِ الْحُلَّةَ، تَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ: إِنَّمَا يَلْبَسُ هَذَا مَنْ لَا خَلْقَ لَهُ فِي الْآخِرَةِ. فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْهَا بِحُلٍّ، فَأَرْسَلَ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ. فَقَالَ عُمَرُ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا. تَبِيعُهَا أَوْ تَكْسُوَهَا. فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسَلِّمَ. مُتَّفَقٌ عَلَيْهِ.

193/7. Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said,

"Umar saw a silken garment on a man; he was trying to sell it. So he said to the Prophet ﷺ, 'You should purchase this garment

•Abd al-Razzāq in *al-Muṣannaf*, 6:38 §9932; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 24:78 §203.

<sup>193</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍlihā wa al-tahṛīd 'alayhā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Giving Gifts to Polytheists," 2:924 §2476, and also in Ch.: "Giving Someone Else a Gift of Clothing That is Offensive to Wear," 2:921 §2470, also in *Kitāb al-Jumu'a* [The Friday Prayer], Ch.: "On Wearing One's Best Garments," 1:302 §746; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: "The Prohibition of Men and Women Using Gold and Silver Instruments, the Prohibition of Men Wearing Gold Rings and Silk and its Allowance for Women, and the Permissibility of [Silk] Brocade for a Man as long as it does not Exceed Four Fingers in Length," 3:1638 §2068; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:103 §5797; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "What is Worn on Friday," 1:282 §1086; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Preparing for the Friday Prayer," 3:96 §1382, and also in *al-Sunan al-Kubrā*, 1:523 §1686; •Mālik in *al-Muwatṭā'*: Bk.: *al-Libās* [The Clothing], Ch.: "What has been Narrating Regarding Garments," 2:918 §1637; •al-Shāfi'ī in *al-Musnad*, 62; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:255 §5439.

and wear it on Fridays and when delegations come to see you.' The Prophet ﷺ said, 'Only he who has no portion of the Hereafter wears such garments.' Later on, some silk garments were brought to Allah's Messenger ﷺ and he sent one to 'Umar. 'Umar said, 'How can I wear this considering what you said before?' The Prophet ﷺ replied, 'I have not given it to you to wear; I have given it to you to either sell or give to someone else.' Afterwards, 'Umar sent it as a gift to one of his brothers in Mecca who had yet to embrace Islam."

Agreed upon.

٨/١٩٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدْتُ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ، فَنهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.  
مُتَّفَقٌ عَلَيْهِ.

194/8. According to Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا,

"A woman was found slain in one of the battles of Allah's Messenger ﷺ, so he forbade the killing of women and children."

Agreed upon.

٩/١٩٥. عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ حِينَ بَعَثَ إِلَى ابْنِ أَبِي حَفِيقٍ نَهَى حِينَئِذٍ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.

<sup>194</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Struggle and Military Expedition], Ch.: "On Killing Women in War," 3:1098 §2852; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Struggle and Military Expedition], Ch.: "On the Unlawfulness of Killing Women and the Elderly in War," 3:1364 §1744; Aḥmad b. Ḥanbal in *al-Musnad*, 2:22 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: "On What has been Reported Regarding the Prohibition of Killing Women and Children," 4:136 §1569; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Struggle], Ch.: "On Indiscriminate Night Attacks and Killing Women and Children," 2:947 §2841; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:185 §8618; •al-Dārimī in *al-Sunan*, 2:293 §2462; •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:344 §135.

رَوَاهُ عَبْدُ الرَّزَّاقِ وَالشَّافِعِيُّ وَالطَّحَاوِيُّ.

195/9. According to Ibn Ka'b b. Mālik رضي الله عنه،

“When the Prophet ﷺ sent a battle contingent to Ibn Abī Haqīq, he forbade the killing of women and children.”

Reported by ‘Abd al-Razzāq, al-Shāfi‘ī and al-Ṭahāwī.

١٠/١٩٦. عَنْ عَطِيَّةِ الْقُرْظِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِيْمَنْ حَكَمَ فِيْهِمْ سَعْدُ بْنُ مُعَاذٍ. فَشَكُّوْا فِي: أَمِنَ الذَّرِيَّةُ أَنَا أَمْ مِنَ الْمُقَاتِلَةِ؟ فَنَظَرُوا إِلَى عَاتِيِي فَلَمْ يَجِدُوهَا نَبَتًا، فَالْقَيْتُ فِي الذَّرِيَّةِ وَلَمْ أَقْتُلْ.

رَوَاهُ ابْنُ حِبَّانَ وَعَبْدُ الرَّزَّاقِ وَالطَّبْرَانِيُّ.

196/10. According to ‘Aṭīyya al-Qurazī رضي الله عنه،

“I was among those judged by Sa’d b. Mu‘adh [when he was given the authority to decide the fate of the plotters of Banū Qurayza], but the people were in doubt about me and wondered whether I was to be counted among the children or among those who engaged in hostilities. So to find the answer, they examined my pubic regions and saw that I had yet to grow pubic hair [and thus was underage], so I was grouped with the children and I was not killed.”

Reported by Ibn Ḥibbān, ‘Abd al-Razzāq and al-Ṭabarānī.

١١/١٩٧. عَنِ الْأَسْوَدِ بْنِ سَرِيْعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي غَزَاةٍ فَأَصَبْنَا ظَفَرًا وَقَتَلْنَا مِنْ

<sup>195</sup> Set forth by ‘Abd al-Razzāq in *al-Muṣannaf*: Bk.: *al-Jihād* [The Striving], Ch.: “Raiding Houses at Night,” 5:202 §9385; •al-Shāfi‘ī in *al-Musnad*, 238; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:77 §17865; and cited by •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 3:221.

<sup>196</sup> Set forth by •Ibn Ḥibbān: Bk.: *al-Siyar* [The Military Expeditions], Ch.: “Going Out for Battle and How to Fight, and the Narration That Indicates That Children Who Fight Are to be Fought,” 11:109 §4788; •Abd al-Razzāq in *al-Muṣannaf*, 10:179 §18742; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:164 §434; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:166 §11098.

الْمُشْرِكِينَ حَتَّى بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِيَّةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: مَا بَالُ أَقْوَامٍ بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِيَّةَ؟ أَلَا! لَا تَقْتُلَنَّ ذُرِّيَّةً؛ أَلَا! لَا تَقْتُلَنَّ ذُرِّيَّةً. قِيلَ: لَمْ، يَا رَسُولَ اللَّهِ؟ أَلَيْسَ هُمْ أَوْلَادُ الْمُشْرِكِينَ؟ قَالَ: أَوْ لَيْسَ خِيَارُكُمْ أَوْلَادُ الْمُشْرِكِينَ؟

وَفِي رِوَايَةٍ زَادَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُمْ أَبْنَاءُ الْمُشْرِكِينَ. فَقَالَ: خِيَارُكُمْ أَبْنَاءُ الْمُشْرِكِينَ، أَلَا! لَا تَقْتُلَنَّ الذَّرِيَّةَ. كُلُّ نَسَمَةٍ تُوَلَدُ عَلَى الْفِطْرَةِ، حَتَّى يُعْرَبَ عَنْهَا لِسَانُهَا. فَأَبَوَاهَا يَهُودَانِهَا وَيُنَصَّرَانِهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالْدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسَانٍ وَبَعْضُ أَسَانِيدِ أَحْمَدَ رِجَالُهُ رِجَالُ الصَّحِيحِ.

197/II. According to al-Aswad b. Sarī<sup>c</sup>,

"We were once in a battle and (continued fighting until) we gained the upper hand and killed many of the pagans, including some children. The news of this reached the Prophet ﷺ and he said, 'What is the matter with the people that they went so far as to kill children? Beware! Do not kill children at all! Beware! Do not kill children at all!' Someone asked, 'Why, O Messenger of Allah? Are they not the children of the pagans?' He replied, 'Are the best among you not from the children of pagans?'"

<sup>197</sup> Set forth by •Aḥmad b. Ḥanbal in his *Musnad*, 3:435 §15626–15627 and 4:24 §16342; •al-Nasā'ī in his *al-Sunan al-Kubrā*: Bk.: *al-Siyar* [The Military Expeditions], chapter, "The Prohibition of Killing the Children of the Pagans," 5:184 §8616; •al-Dārimī in his *Sunan*, 2:294 §2463; •Ibn Abī Shayba in his *Muṣannaf*, 6:484 §331231; •Ibn Ḥibbān in his *Ṣaḥīḥ* collection, 1:341 §132; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 2:375 §1160; •al-Ḥākim in *al-Mustadrak*, 2:133–134 §§2566–2567; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 1:284; •al-Bayhaqī in his *al-Sunan al-kubrā*, 9:77 §17868; •Abū Nu'aym in *Hilya al-awliyā'*, 8:263.

Another report adds, "A man said, 'O Messenger of Allah! They are only the children of the pagans.' He replied, 'The best of you too are the children of pagans. Beware! Do not kill children. Every person is born with the primordial disposition [*fiṭra*] until he articulates it with his tongue; it is his parents who make him a Jew or a Christians.'"

Reported by Aḥmad, al-Nasā'ī, al-Dārimī and Ibn Abī Shayba. According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [al-Bukhārī and Muslim]." According to al-Haythamī, "This was reported by Aḥmad with various chains and some of his sources are of authentic traditions."

١٢/١٩٨. عَنْ رَبَاحِ بْنِ رَيْعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ. فَبَعَثَ رَجُلًا فَقَالَ: انْظُرْ عَلَى مَا اجْتَمَعَ هَؤُلَاءِ. فَجَاءَ فَقَالَ: عَلَى امْرَأَةٍ قَتِيلَةٍ. فَقَالَ: مَا كَانَتْ هَذِهِ لِتُقَاتَلَ. قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدِ بْنِ الْوَلِيدِ، فَبَعَثَ رَجُلًا فَقَالَ: قُلْ لِحَالِدٍ: لَا يَقْتُلَنَّ امْرَأَةً وَلَا عَسِيفًا. وَفِي رِوَايَةٍ: لَا تَقْتُلَنَّ ذُرِّيَّةً وَلَا عَسِيفًا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ.

198/12. According to Rabāḥ b. Rabīʿ رَضِيَ اللَّهُ عَنْهُ,

"We were with Allah's Messenger ﷺ in one of the battle expeditions, when he saw people gathered around something. He sent a man out, saying, 'Go and see what they are gathering around.' The man returned and informed (him), saying, 'They are gathering around a

<sup>198</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:488 §16035; •Abu Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Killing Women," 3:53 §2669; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Attacking and Raiding Houses at Night, and Killing Women and Children," 2:948 §2842; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:186–187 §§8625, 8627; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:110 §4789; •Ibn Abī Shayba in *al-Muṣannaf*, 6:482 §33117; •Abū Ya'la in *al-Musnad*, 3:115–116 §1546; •al-Ḥākim in *al-Mustadrak*, 2:133 §2565; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:10 §3489; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:82 §17883.

slain woman.' The Prophet ﷺ said, 'She was not among those who fight!' As the head of the group was Khālid b. Walīd, so the Prophet sent a man to go and inform Khālid, 'Neither a woman nor a hired servant should be killed.'" Another report reads, "Do not kill a child or a hired servant!"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

١٣/١٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَلِيلًا نَجِدَ، فَبَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُتَالٍ. فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي خَيْرٌ، يَا مُحَمَّدُ. إِنْ تَقَتَّلْنِي تَقْتُلَ دَا دِمَ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. فَتَرَكَ حَتَّى كَانَ الْعَدُوُّ ثُمَّ قَالَ لَهُ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ قَالَ: مَا قُلْتُ لَكَ. إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْعَدِ فَقَالَ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: أَطْلِقُوا ثُمَامَةَ. فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا مُحَمَّدُ، وَاللَّهِ، مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ. وَإِنَّ خَيْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَغْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ، قَالَ لَهُ قَائِلٌ: صَبَوْتَ؟ قَالَ: لَا، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. وَلَا، وَاللَّهِ، لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

مُتَّفَقٌ عَلَيْهِ.

199/13. According to Abū Hurayra ﷺ,

“The Prophet ﷺ dispatched a horse regiment to the area of Najd and they returned with a man apprehended from Banū Ḥanīfa named Thumāma b. Athāl. They tied him up around one of the pillars inside the Mosque. The Prophet ﷺ went to him and asked, ‘What do you intend, O Thumāma?’ Thumāma replied, ‘O Muhammad! I have good intention. If you kill me, you will kill someone who has blood on his hands, and if you set me free, you would do a favour to one who is grateful. And if you want wealth, then ask me whatever wealth you want.’ He was left till the next day, when the Prophet ﷺ said to him once again, ‘What do you intend, O Thumāma?’ He said, ‘The same that I told you yesterday. If you do a favour, you will do it to one who is grateful.’ The Prophet left him till the day after, when he said to him once more, ‘What do you intend, O Thumāma?’ He said, ‘The same that I told you yesterday.’ So the Prophet ﷺ said, ‘Set Thumāma free.’ After he was freed, he took to a date palm tree near the Mosque, bathed, went inside the Mosque, and said, ‘I bear witness that there is no God but Allah and I bear witness that Muhammad is Allah’s Messenger.’ Then he said, ‘O Muhammad! By Allah, there was no face on the face of earth more hated than your face, but your face has now become the most beloved of faces to me. By Allah, there was no religion that I detested more than your religion, but your religion has now become more beloved to me than any other religion. By Allah, there was no city that I detested more than your city, but your city has now become more beloved to me than all other lands. Your cavalry captured me as I was on the way to perform the ‘Umra, so how about my completing it?’ Allah’s Messenger ﷺ gave him glad tidings and ordered him to carry on with his trip to perform the ‘Umra. When Thumāma finally

<sup>199</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: “The Arrival of Banū Ḥanīfa and the Narration of Thumāma b. Athāl,” 4:1589 §4114; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Arts and Siyar], Ch.: “Tying and Imprisoning Captives, and the Permissibility of Freeing Them,” 3:1386 §1764; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:246 §7355; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Tying Captives,” 3:57 §2679; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 4:42–43; •Abū ‘Awāna in *al-Musnad*, 4:257 §6696; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:419.

reached Mecca, someone said to him, 'You have changed religion? Thumāma said, 'Actually, I embraced Islam with Muhammad, Allah's Messenger. By Allah! Not a single grain of wheat shall come to you from Yamāma until the Prophet ﷺ gives his permission.'

Agreed upon.

١٤/٢٠٠. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: أَلَسَّامُ عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَعَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَذَرُونَنِي مَا يَقُولُ؟ قَالَ: أَلَسَّامُ عَلَيْكَ. قَالُوا: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُهُ؟ قَالَ: لَا. إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ.

مُتَّفَقٌ عَلَيْهِ.

200/14. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"Once a Jewish man passed by the Messenger of Allah ﷺ and said, 'Death be upon you [*al-sāmu 'alayka* (a distorted form of *al-salāmu 'alayka*)]'. The Messenger ﷺ replied, 'And upon you.' Then he said, 'Do you know what he said? He said, "*Al-sāmu 'alayka* [death be upon you].'" The Companions asked, 'O Messenger of Allah! Shall we not kill him?' He said, 'No. When the People of the Book greet you, reply by saying, "And upon you."'"

Agreed upon.

١٥/٢٠١. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا:

<sup>200</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu'ānīdīn wa qitalihim* [Demanding the Repentance of the Apostates and Reprobates and Fighting Them], Ch.: "When a Non-Muslim Citizen Insults the Prophet ﷺ Indirectly and Is Not Explicit About It, Such As Saying, '*Al-sāmu 'alayka*,'" 6:2538 §6527; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], Ch.: "The Prohibition of Greeting the People of the Book Before Them and How to Return Their Greetings," 4:1705 §2163; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:218 §13308; •Abū Ya'lā in *al-Musnad*, 5:445 §3153; and cited by •al-Haythamī in *Majma' al-Zawā'id*, 8:42 and Ibn Ḥazm in *al-Muḥallā*, 11:415.

السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ: يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ. يُحِبُّ  
الرَّفْقَ فِي الْأَمْرِ كُلِّهِ. قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: قُلْتُ: وَعَلَيْكُمْ.  
مُتَّفَقٌ عَلَيْهِ.

201/15. According to 'Ā'isha ؓ,

"A group of Jews sought permission to see the Prophet ﷺ, and they uttered, 'Al-sāmu 'alayka' [death be upon you], so I retorted, 'Rather death and curse be upon you!' The Prophet ﷺ said, 'O 'Ā'isha! Indeed, Allah is gentle and He loves gentleness in everything.' I said, 'Did not you hear what they said?' He replied, 'I said, "And upon you [*wa 'alaykum*]."'"

Agreed upon.

١٦/٢٠٢. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ؓ قَالَ: مَرَّتْ بِنَا جِنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ وَقَمْنَا  
لَهُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا جِنَازَةٌ يَهُودِيٍّ. قَالَ: إِذَا رَأَيْتُمُ الْجِنَازَةَ، فَقُومُوا.  
مُتَّفَقٌ عَلَيْهِ.

202/16. According to Jābir b. 'Abd Allāh ؓ,

"Once a funeral procession passed by us and the Prophet ﷺ stood

<sup>201</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [Demanding the Repentance of the Apostates and Reprobates and Fighting Them], Ch.: When a Non-Muslim Citizen Insults the Prophet ﷺ Indirectly and Is Not Explicit About It, Such As Saying, 'Al-sāmu 'alaikum,'" 6:2539 §6528; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Filial Duty and Manners], chapter: "The Virtue of Gentleness," 4:2003 §2593; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:112; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "Gentleness," 4:254 §4807; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "Gentleness," 2:1216 §3688.

<sup>202</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Witnessing the Funeral of a Jew," 1:441 §1250; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Witnessing Funerals," 2:661 §961; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:6 §23893; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz*

up for it (revering the dead), so we stood up with him. We then asked, 'O Messenger of Allah! That was the funeral of a Jew.' He said, 'When you see a funeral procession, you should stand up.'"

Agreed upon.

١٧/٢٠٣. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رضي الله عنه قَالَ: كَانَ سَهْلُ بْنُ حَنِيفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجِنَازَةٍ، فَقَامَا. فَقِيلَ لَهُمَا: إِنَّمَا مِنْ أَهْلِ الْأَرْضِ، أَيُّ مِنْ أَهْلِ الدِّمَةِ. فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ، فَقَامَ. فَقِيلَ لَهُ: إِنَّمَا جِنَازَةُ يَهُودِيٍّ، فَقَالَ: أَلَيْسَتْ نَفْسًا؟

مُتَّفَقٌ عَلَيْهِ.

203/17. According to 'Abd al-Rahmān b. Abī Laylā رضي الله عنه,

"Once at al-Qādisiyya [a battle site], Sahl b. Hunayf and Qays b. Sa'd were sitting down when a funeral procession passed by; as it passed they both stood up. Someone remarked to them that the deceased was from the local inhabitants—i.e., from the non-Muslim citizens (*ahl al-dhimma*)—to which they replied, 'Once a funeral procession passed by the Prophet ﷺ and he stood up. When someone remarked to him that it was the funeral procession of a Jew, he said, 'Is it not a (human) soul?'"

Agreed upon.

[The Funerals], Ch.: "Witnessing the Funerals of Polytheists," 4:45 §1921 and in *al-Sunan al-Kubrā*, 1:626 §2048; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:90 §5606; •Ibn Abī Shayba in *al-Muṣannaf*, 3:39 §11918; •Ibn al-Ja'd in *al-Musnad*, 27 §70; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:27

<sup>203</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: "The Prohibition of Cursing Animals and Others," 4:2006 §2599; •al-Bukhārī in *al-Adab al-Mufrad*, 119 §321; •Abū Ya'lā in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-Īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; and cited by •al-Ḥusaynī in *al-Bayān wa al-Tārīf*, 1:283 §754 and Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 3:202.

١٨/٢٠٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أُذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

وَفِي رِوَايَةٍ: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا.

رَوَاهُ أَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

204/18. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“It was submitted, ‘O Messenger of Allah! Invoke a curse against the pagans,’ but he replied, ‘I was not sent as a curser; I was only sent as (an embodiment of) mercy.’”

Reported by Muslim and al-Bukhārī in *al-Adab [al-mufrad]*.

According to another report, “I was only sent as mercy and was not sent as a torment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

١٩/٢٠٥. عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَللّٰهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رَوَاهُ ابْنُ حِبَّانَ وَابْنُ أَبِي عَاصِمٍ وَالتَّبَرَانِيُّ وَالْبَيْهَقِيُّ، وَقَالَ الْهَيْثَمِيُّ:  
رَجَالُهُ رِجَالُ الصَّحِيحِ.

<sup>204</sup> Set forth by •Muslim in his *Ṣaḥīḥ* collection in *Kitāb al-Birr wa ṣila wa al-ādab* [On Piety, Familial Integration, and Manners], chapter, “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-Mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-Nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-Ta‘rīf*, 1:283 §854; and cited by •Ibn Kathīr in *Tafsīr al-Qur‘ān al-‘Azīm*, 3:202.

205/19. According to Sahl b. Sa'd al-Sā'idī رضي الله عنه, Allah's Messenger ﷺ said,

"O Allah! Forgive my people, for they know (me) not."

Reported by Ibn Hibbān, Ibn Abī 'Āsim, al-Ṭabarānī and al-Bayhaqī. According to al-Haythamī, "Its sources are authentic."

٢٠٦/٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ، يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَأَخَذَهُمْ سَلَامًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ ﷻ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرْتُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

206/20. According to Anas b. Mālik رضي الله عنه,

"Eighty armed men from Mecca went to Allah's Messenger ﷺ from Mount Tan'im with the intention of slaying him and his Companions,

<sup>205</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*: Bk.: *al-Raqā'iq* [The Heart Softeners], Ch.: "It Is Not Obligatory to Call God Against One's Enemies Due to What It Entails of Leaving One's Share of Reward," 3:254 §973; •Ibn Abī 'Āsim in *al-Āḥād al-Ma'ānī*, 4:123 §2096; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:120 §5694; •al-Daylamī in *Musnad al-Firdaws*, 1:500 §2042; •al-Bayhaqī in *Shu'ab al-Imān*, 2:164 §1448; and cited by •al-Haythamī in *Majma' al-Zawā'id*, 6:117.

<sup>206</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "The Saying of Allah Most High: ﴿And it is He who restrained their hands from you﴾ 3:1442 §1808; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:124, 290 §§12276, 14122; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Freeing Captives Without Ransom," 3:61 §2688; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "From the Sūra al-Fath," 5:386 §3264; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:202, 6:464 §§8667, 11510; •Ibn Abī Shayba in *al-Muṣannaf*, 7:405 §36916; •Abū 'Awāna in *al-Musnad*, 4:291 §6782, 6783; •Abd b. Ḥumayd in *al-Musnad*, 1:363 §1208.

deceiving them unaware, but he captured them and spared them later, so Allah revealed, *«And it is He Who restrained their hands from you, and your hands from them in the valley of Mecca, after having given you control over them; and Allah sees all what you do»*. [Q.48:24].”

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī. According to al-Tirmidhī, this is a fine authentic tradition.

٢٠٧ / ٢١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (فِي يَوْمِ فَتْحِ مَكَّةَ): مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالْبَزَّازُ.

207/21. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said [on the day of the conquest of Mecca],

“Whoever enters the abode of Abū Sufyān is safe; whoever casts aside his weapon is safe; and whoever locks his door is safe.”

Reported by Muslim, Abū Dāwūd and al-Bazzār.

٢٠٨ / ٢٢. عَنْ أَبِي يُوسُفَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَفَا عَنْ مَكَّةَ وَأَهْلِهَا وَقَالَ: مَنْ أَعْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ. وَمَنْ عَنِ الْقَتْلِ إِلَّا نَفَرًا قَدْ سَمَّاهُمْ إِلَّا أَنْ يُقَاتِلَ أَحَدًا فَيُقْتَلَ. وَقَالَ لَهُمْ حِينَ اجْتَمَعُوا فِي الْمَسْجِدِ: مَا تَرَوْنَ أَنِّي صَانِعٌ بِكُمْ؟ قَالُوا: خَيْرًا. أَخْ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ. قَالَ: اذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ.

رَوَاهُ الشَّافِعِيُّ وَابْنُ حِبَّانَ وَالرَّيْنِيُّ.

<sup>207</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Military Expeditions], Ch.: “The Conquest of Mecca,” 3:1407 §1780; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Kharāj wa al-imāra wa al-fai’* [The Land Tax, Appointing Leaders and War Booty That Is Taken Without Fighting], Ch.: “What Has Been Narrated About Mecca,” 3:162 §3021; •al-Bazzār in *al-Musnad*, 4:122 §1292; •al-Dāraquṭnī in *al-Sunan*, 3:60 §233; •Abū ‘Awāna in *al-Musnad*, 4:290 §6780; •Ibn Rāhawayh in *al-Musnad*, 1:300 §278.

208/22. Abū Yūsuf said,

"Allah's Messenger ﷺ pardoned Mecca and her inhabitants and said, 'Whoever locks his door is safe; whoever enters the Mosque is safe; and whoever enters the abode of Abū Sufyān is safe.' He forbade that anyone be killed—save for a small group whose individuals he named—unless someone from the idolaters fought them. When they [the Meccans] gathered in the Mosque, he said to them, 'How do you feel I shall treat you?' They replied, 'We think well of you! You are a noble brother, son of a noble brother!' He said, 'Go, for you are all free.'"

Reported by al-Shāfi'ī, Ibn Ḥibbān and al-Rabī'.

٢٠٩/٢٣. عَنْ عَبْدِ اللَّهِ (يَعْنِي ابْنَ مَسْعُودٍ) قَالَ: إِنَّمَا كَانَ هَذَا لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَمُوا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بَسِينٌ كَسَنِي يُوسُفَ، فَأَصَابَهُمْ فَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾. قَالَ: فَأَتَى رَسُولُ اللَّهِ ﷺ فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، اسْتَسْقَى اللَّهُ لِمُضَرَ فَإِنَّمَا قَدْ هَلَكَتْ. قَالَ لِمُضَرَ: إِنَّكَ جَرِيٌّ، فَاسْتَسْقَى هُمْ فَسَقُوا. فَتَرَلْتُ: ﴿إِنَّكُمْ عَائِدُونَ﴾. فَلَمَّا أَصَابَتْهُمْ الرَّفَاهِيَّةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمْ الرَّفَاهِيَّةُ، فَأَنْزَلَ اللَّهُ ﷻ: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ﴾. قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

مُتَّفَقٌ عَلَيْهِ.

209/23. According to 'Abd Allāh b. Mas'ūd ؓ,

"That was because when the Quraysh went against the Prophet ﷺ, he prayed that they experience years like the years of Yūsuf [i.e.,

<sup>208</sup> Set forth by •al-Shāfi'ī in *al-Umm*, 7:361; •Ibn Ḥibbān in *al-Thiqāt*, 2:56; •al-Rabī' in *al-Musnad*, 170 §419; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:117 §18055.

<sup>209</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic

famine], and so they were afflicted with a drought that was so severe they were forced to eat animal bones. During that time, a man would glance upwards to the heavens and, because of the famine, see what appeared as smoke between it and him. After this, Allah revealed, ﴿So await the day in which the sky will bring forth a visible smoke﴾ [Q.44:10-11]. Then Allah's Messenger ﷺ was approached and some said, 'O Messenger of Allah! Invoke Allah for rain for Muḍar (Quraysh), for they are destroyed!' He said to the people of Muḍar, 'Indeed, you pose to be gallant (now fight the destiny).' Then he invoked Allah for rain for them and they received it. Then the verse was revealed, ﴿So you will again commit the same﴾ [Q.44:15]. When they were afflicted with luxury they returned to their previous state and then Allah revealed, ﴿The day when We will seize with the greatest seizure—We will indeed exact vengeance﴾ [Q.44:16]—and that was exacted during the battle of Badr."

Agreed upon.

٢١٠/٢٤. عَنْ مَسْرُوقٍ قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنَّ قُرَيْشًا أَبْطَلُوا عَنْ  
الْإِسْلَامِ، فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَآكَلُوا الْمَيْتَةَ  
وَالْعِظَامَ. فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصَلَةِ الرَّحِمِ وَإِنَّ قَوْمَكَ  
هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ﴾. ثُمَّ عَادُوا إِلَى  
كُفْرِهِمْ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبِطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ﴾ يَوْمَ بَدْرٍ.

210/24. According to Masrūq,

"I went to Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ and he said, 'Indeed, the Quraysh have

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Exegesis], Ch.: ﴿Covering the people, "This is a painful punishment."﴾ 4:1823 §4544; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiyāma wa al-janna wa al-nār* [The Description of the Resurrection, Paradise, and Fire], Ch.: "The Smoke," 4:2156 §2798; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:380 §3613; and cited by •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 4:139.

<sup>210</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istisqā'* [The Prayer for Rain], Ch.: "When the Polytheists Intercede With the Muslims in Times of Drought," 1:342 §974, and also in *Kitāb Tafsīr al-Qur'ān*, [The Qur'ānic Exegesis], Ch.: ﴿And she in whose house he was attempted seducing him, closing all the doors,

taken (a lot of) time to embrace Islam. The Prophet ﷺ invoked Allah's curse against them and they were seized with a year of famine in which they were dying and were forced to eat carrion and animal bones. During this time, Abū Sufyān went to the Prophet ﷺ and said, 'O Muhammad! You have come enjoining us to observe familial integration, yet your own people are dying, so invoke Allah (for this to end).' The Prophet ﷺ then recited, ﴿So await the day in which the sky will bring forth a visible smoke﴾ [Q.44:10]. Then the people reverted to their disbelief, which is indicated in the words of Allah Most High, ﴿The day when We will seize with the greatest seizure—We will indeed exact vengeance﴾ [Q.44:16]—in reference to the battle of Badr."

٢٥/٢١١. وَزَادَ الْبُخَارِيُّ فِي رِوَايَتِهِ: قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ أَسْبَاطُ عَنْ مَنصُورٍ: فَدَعَا رَسُولُ اللَّهِ ﷺ فَسُقُوا الْعَيْثُ فَأُطْبِقَتْ عَلَيْهِمْ سَبْعًا وَشَكَكَ النَّاسُ كَثْرَةَ الْمَطَرِ. قَالَ: اللَّهُمَّ، حَوَالَيْنَا وَلَا عَلَيْنَا. فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا النَّاسُ حَوْلَهُمْ.  
مُتَّفَقٌ عَلَيْهِ.

211/25. On the authority of al-Bukhārī the report adds,

"Abū 'Abd Allāh said, 'Asbāt added from Manṣūr, "Allah's Messenger ﷺ invoked Allah and they received torrential downpours and the people complained, so he said, 'O Allah! Around us and not over us,' so the rain clouds scattered from above their heads and the people received rain in their outskirts."'"

saying: "Haita lak."﴾ 4:1730 §4416, and also Ch.: "The meaning of Sūra: ﴿Alif Lām Mīm. The Romans have been defeated﴾ 4:1791 §4496; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiya'ma wa al-janna wa al-nar* [The Description of the Resurrection, Paradise, and Fire], Ch.: "The Smoke," 4:2155 §2798; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:431, 441 §4140, 4206; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "From the Sūra of Smoke," 5:297 §3254; •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:456 §11483; •al-Humaydī in *al-Musnad*, 1:63 §116; •Ibn Hibbān in *al-Ṣaḥīḥ*, 11:80 §4764; •Abū Ya'la in *al-Musnad*, 9:78 §5145; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 9:214 §9046–9048; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:352 §6221.

<sup>211</sup> Ibid.

Agreed upon.

٢٦/٢١٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَجَرَ النَّبِيُّ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: أَشَعَرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا فِيهِ شِفَائِي؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ. فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا وَجَعَ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ: فِيمَاذَا؟ قَالَ: فِي مُسْطٍ وَمُشَاقَةٍ، وَجُفٌّ طَلْعَةٍ ذَكَرَ. قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بئرِ ذَرَوَانَ. فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ: نَخَلُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ. فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقَالَ: لَا، أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَخَشِيتُ أَنْ يُثِيرَ ذَلِكَ عَلَى النَّاسِ شَرًّا، ثُمَّ دُفِنْتُ الْبِئْرَ.

مُتَّفَقٌ عَلَيْهِ.

212/26. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا, the Prophet ﷺ was made ill by magic,

"Allah's Messenger ﷺ said, 'Do you know that Allah has revealed to me that which contains my healing? Two men came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, "He has been bewitched." The first asked, "Who has bewitched him?" The other replied, "Labīd b. al-A'sam." The first one asked, "What material did he use?" The other replied, "He used a comb, the hair gathered on it, and the outer skin of the pollen from the male date-palm tree." The first asked, "Where is that?" The other replied, "It is in the well of Dharwān." The Prophet went out to the well and returned and said to me, 'Its date-palms are like the heads of the devils.' I asked,

<sup>212</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad' al-khalq* [The Beginning of Creation], Ch.: "The Description of Iblis and His Army," 3:1192 §3095, and also in *Kitāb al-Ṭibb* [The Medicine], Ch.: "Magic," 5:2174 §5430; •Muslim on *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Salutation], Ch.: "Magic," 4:1719-1720 §2189; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:57 §24345; •Ibn Mājah in *al-Sunan*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "Magic," 2:1173 §3545; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:380 §7615; •al-Shāfi'ī in *al-Musnad*, 382; •Ibn Abī Shayba in *al-Muṣannaf*, 5:41 §23519; •Abū Ya'la in *al-Musnad*, 8:290-291 §4882.

'Did you take out those things (with which the magic was worked)?' He said, 'No, for I have been cured by Allah, and I am afraid that this action (taking the bewitched things out of the well) may spread evil among the people (i.e., the Muslims might kill Labīd b. al-Aṣam).' The well was, therefore, filled up and closed."

Agreed upon.

٢١٣/٢٧. عَنْ أَبِي مُحَمَّدَوْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنٌ رَسُولَ اللَّهِ ﷺ بِالصَّلَاةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ، فَصَرَخْنَا نَحْكِيهِ هَذَا بِهِ. فَسَمِعَ رَسُولُ اللَّهِ ﷺ فَأَرْسَلَ إِلَيْنَا قَوْمًا، فَأَقْعَدُونَا بَيْنَ يَدَيْهِ، فَقَالَ: أَيُّكُمْ الَّذِي سَمِعْتَ صَوْتَهُ قَدْ ارْتَفَعَ؟ فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ وَصَدَّقُوا، فَأَرْسَلَ كُلُّهُمْ وَحَسَنِي، وَقَالَ لِي: قُمْ فَأَذِّنْ. فَقُمْتُ وَلَا شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا مِمَّا يَأْمُرُنِي بِهِ. فَقُمْتُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ، فَقَالَ: قُلْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَالَ لِي: ارْفَعْ مِنْ صَوْتِكَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فَضَّةٍ ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مُحَمَّدَوْرَةَ. ثُمَّ أَمَرَهَا عَلَى وَجْهِهِ ثُمَّ عَلَى ثَدْيَيْهِ ثُمَّ عَلَى كَبِدِهِ ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللَّهِ ﷺ سُرَّةَ أَبِي مُحَمَّدَوْرَةَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ، قَالَ: نَعَمْ، قَدْ أَمَرْتُكَ. فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ وَعَادَ ذَلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ.

فَقَدِمْتُ عَلَى عَتَابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ فَأَذَنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَالشَّافِعِيُّ.

213/27. According to Abū Maḥdhūra ﷺ,

“I went out with a group of people and we were on one of the paths, when the *mu’adhdhin* of Allah’s Messenger ﷺ made the call to prayer in his presence. We heard the caller’s voice and shunned him, so we shouted and made fun of him. Allah’s Messenger ﷺ heard this so he sent a group to apprehend us. (After we were apprehended) we were made to sit down in front of Allah’s Messenger, and he asked, ‘Which of you raised his voice that I heard?’ The group all spoke the truth and pointed me out, so the Prophet released them and continued to detain me. He said to me, ‘Stand up and deliver the call to prayer’—and at that time there was no one whom I detested more than Allah’s Messenger ﷺ, and there was nothing I hated more than that which he commanded me. I stood up in front of Allah’s Messenger ﷺ and he imparted to me the words of the call to prayer himself. He said, ‘Say, “Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that there is no God but Allah, I bear witness that there is no God but Allah; I bear witness that Muhammad is Allah’s Messenger, I bear witness that Muhammad is Allah’s Messenger.”’ Then the Prophet said to me, “Raise your voice: I bear witness that there is no God but Allah, I bear witness that there is no God but Allah; I bear witness that Muhammad is Allah’s Messenger, I bear witness that Muhammad is Allah’s Messenger. Come to the prayer, come to the prayer; come to success, come to success; Allah is the Greatest, Allah is the Greatest; there is no God but Allah.”’ Then he called me when I completed my calling to the

<sup>213</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:409 §15417; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adhān wa al-sunna fihā* [The Call to Prayer and its Sunnahs], Ch.: “Pronouncing phrases of *Adhān* twice,” 2:234 §708; •al-Nasā’ī in *al-Sunan al-Kubrā*, 1:393 §1714; •Ibn Abī ‘Āṣim in *al-Āḥād wa al-mathānī*, 2:92 §790; •al-Dāraqutnī in *al-Sunan*, 1:233 §1.

prayer. Then he gave me a money-purse containing some silver, then he placed his hand upon my forelock and passed it over my face and then over my breast and then over my liver. Then his hand reached my mid-section and he said, 'May Allah exalt you and put blessings upon you.' I later said [after having embraced Islam], 'O Messenger of Allah! You ordered me to call for prayer while in Mecca.' He said, 'Yes, I did.' So all the hatred I had against Allah's Messenger ﷺ left me and it was all transformed into love for him. So I went to 'Atāb b. Usayd, the governor of Mecca appointed by Allah's Messenger ﷺ, and delivered the call to prayer with him upon orders from Allah's Messenger ﷺ."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (this wording is his) and al-Shāfi'ī.

الْبَابُ السَّادِسُ عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَأَفَتُهُ بِأَهْلِ الذِّمَّةِ وَالْمُعَاهِدِينَ

CHAPTER SIXTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD THE NON-MUSLIM  
CITIZENS AND THOSE UNDER AN  
AGREEMENT OF PROTECTION

٢١٤/١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.

رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَهَ وَالْبَزَّازُ.

214/1. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, the Prophet ﷺ said,

“Anyone who kills a non-Muslim under treaty [*mu‘āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelled at a distance of forty years.”

Reported by al-Bukhārī, Ibn Mājah and al-Bazzār.

٢١٥/٢. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْكُمْ سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقَبْرَاطُ. فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا، فَإِنَّ هُمْ ذِمَّةٌ وَرَحْمًا، أَوْ قَالَ: ذِمَّةٌ وَصِهْرًا. فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعٍ لَبَنَةٍ، فَأَخْرِجْ مِنْهَا. قَالَ: فَرَأَيْتَ عَبْدَ الرَّحْمَنِ بْنِ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رِبْعَةَ يَخْتَصِمَانِ فِي مَوْضِعٍ لَبَنَةٍ فَخَرَجْتُ مِنْهَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ جِبَّانَ.

215/2. According to Abū Dharr رضي الله عنه, Allah’s Messenger ﷺ said,

“Indeed, you shall soon conquer Egypt; it is a land whose currency

<sup>214</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jizya* [The Taxation for Non-Muslims Living in an Islamic State], chapter, “The Sin of Someone Who Kills a Non-Muslim Citizen Without His Having Committed a Crime,” 3:1155 §2995; •Ibn Mājah in *al-Sunan*: Bk.: *al-Diyāt* [The Blood Money], chapter, “Someone Concerning the One Who Kills a Non-Muslim Citizen,” 2:896 §2686; •al-Bazzār in *al-Musnad*, 6:368 §2383.

<sup>215</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of

is named *qīrāt*. When you conquer it, you must treat its inhabitants well, for they have a right on you and ties of kinship,' or he said, 'they have a right and ties through marriage.' He continued, 'So if you see two men disputing there about the place of a brick, depart from it.' I saw 'Abd al-Raḥmān Shuraḥbīl b. Ḥasana and his brother, Rabī'a, disputing over the place of a brick, so I left."

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

٢١٦/٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يُرِخَ رَائِحَةُ الْجَنَّةِ، وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَأَبُو يَعْلَى وَالحَاكِمُ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدِيثٌ حَسَنٌ صَحِيحٌ.

216/3. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"Beware, whoever kills a non-Muslim under treaty and with the guarantee of Allah and the guarantee of His Messenger, he has violated Allah's guarantee and shall not smell the fragrance of Paradise, and indeed its fragrance can be smelled at a distance of seventy years."

Reported by al-Tirmidhī, Ibn Mājah, Abū Ya'la and al-Ḥākim.  
According to al-Tirmidhī, "Abū Hurayra's tradition is fine, authentic."

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the Companions], Ch.: "The Orders of the Prophet ﷺ Regarding the People of Egypt," 4:1970 §2543; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:173 §21560; •Ibn Ḥibbān in *al-Shaḥīḥ*, 15:68 §6676; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 8:303 §8701.

<sup>216</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Diyāt* [The Blood Money], Ch.: "What Has Been Narrated Concerning He Who Kills Somebody Who Is Under Protection," 4:20 §1403; •Ibn Mājah in *al-Sunan*: Bk.: *al-Diyāt* [The Blood Money], Ch.: "Killing Someone Under Protection," 2:896 §2687; •Abū Ya'la in *al-Musnad*, 11:335 §6452; •al-Ḥākim in *al-Mustadrak*, 2:138 §2581; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:205 §18511.

٢١٧/٤. عَنْ عِدَّةٍ (وَعِنْدَ الْبَيْهَقِيِّ: عَنْ ثَلَاثِينَ) مِنْ أُنْبَاءِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، عَنْ آبَائِهِمْ دِينِيَّةً، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَبُو دَاوُدَ. وَقَالَ الْعَجْلُونِيُّ: إِسْنَادُهُ حَسَنٌ.

217/4. According to numerous children of the Companions of Allah's Messenger ﷺ, [according to al-Bayhaqī, thirty], all reported on the authority of their fathers that Allah's Messenger ﷺ said,

"Beware! Anyone who wrongs a non-Muslim citizen under treaty, or diminishes any of his rights, or burdens him more than he can bear, or takes anything from him that he is not willing to give, I shall plead on his [latter's] behalf on the Day of Resurrection."

Reported by Abū Dāwūd. According to al-'Ajlūnī, "Its chain of transmission is fine."

٢١٨/٥. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ، حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَالْدَّارِمِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

218/5. According to Abū Bakra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"Whoever kills unjustly a non-Muslim under treaty, Allah shall forbid him Paradise."

<sup>217</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Kharāj, al-fai' wa al-imāra* [The Land Tax, War Booty That Is Taken Without Fighting, and Appointing Leaders], Ch.: "Taking One Tenth from Non-Muslim Citizens When They Do Business," 3:170 §3052; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:205 §18511; and cited by •al-Mundhirī in *al-Targhib wa al-tarhīb*, 4:7 §4558 and al-'Ajlūnī in *Kashf al-khafā*, 2:342.

<sup>218</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.:

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Dārimī. According to al-Ḥākim, "This hadith has an authentic chain of transmission."

٦/٢١٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ، لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالْبَزَّازُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

219/6. According to 'Abd Allāh b. 'Amr رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said, "Anyone who kills a non-Muslim citizen [from *ahl al-dhimma*] will not smell the fragrance of Paradise, even though its fragrance can be smelled at a distance of forty years."

Reported by Aḥmad, al-Nasā'ī and al-Bazzār. According to al-Ḥākim, "This is an authentic tradition."

٧/٢٢٠. عَنِ الْقَاسِمِ بْنِ مَخْمُورَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ، لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا.

"Fulfilling the Rights of The One Under Guarantee of the Protection and His Inviolability," 3:83 §276; •al-Dārimī in *al-Sunan*, 2:308 §2504; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Qasāma* [The Partitioning], Ch.: "The Gravity of Killing Someone Who is Under Protection," 8:24 §4747, and also in *al-Sunan al-Kubrā*, 4:221 §6949; •al-Bazzār in *al-Musnad*, 9:129 §3679; •al-Ḥākim in *al-Mustadrak*, 2:154 §2631; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 8:76 §8011; •Ibn al-Jārūd in *al-Muntaqā*, 1:213 §835; •al-Ṭayālīsī in *al-Musnad*, 1:118 §879; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:321 §18629.

<sup>219</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:186 §6745; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Qasāma* [The Partitioning], Ch.: "The Gravity of Killing Someone Who Is Under Protection," 8:24 §4750, and also in *al-Sunan al-Kubrā*, 4:221 §6952; •al-Bazzār in *al-Musnad*, 6:631 §2373; •al-Ḥākim in *al-Mustadrak*, 2:137 §258; •Ibn al-Jārūd in *al-Muntaqā*, 1:212 §834; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:133 §16260; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:204 §3693.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ.

220/7. According to al-Qāsim b. Mukhaymira رضي الله عنه, a man from the Companions of the Prophet ﷺ, reported,

“Allah’s Messenger ﷺ said, ‘Whoever kills a non-Muslim citizen will not smell the fragrance of Paradise, even though its fragrance can be smelled at a distance of seventy years.’”

Reported by Aḥmad and al-Nasā’ī (and the wording is his).

٨/٢٢١. عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَتَلَ رَجُلًا مِنْ أَهْلِ الْكِتَابِ. فَرَفَعَ إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَحَقُّ مَنْ وَفَى بِذِمَّتِهِ، ثُمَّ أَمَرَ بِهِ فُقِّلَ.

رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ.

221/8. According to ‘Abd al-Raḥmān b. al-Baylamānī, a man from the Muslims killed a man from the People of the Book. The case was presented to the Prophet ﷺ and he said,

“I am most responsible of all for fulfilling the rights of those under my care [i.e., non-Muslim citizens].” Then he ordered [the killing of the Muslim killer by way of retribution] and he was killed.

Reported by al-Shāfi‘ī and al-Bayhaqī.

٩/٢٢٢. عَنْ أَبِي قَتَادَةَ قَالَ: قَدِمَ وَفْدُ النَّجَاشِيِّ عَلَى النَّبِيِّ ﷺ، فَقَامَ يَخْدُمُهُمْ. فَقَالَ

<sup>220</sup> Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 4, 237, 5, 369 §§ 18097, 23177; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Qasāma* [The Partitioning], chapter, “The Gravity of Killing Someone who is under Treaty,” 8:25 §4749, and in *al-Sunan al-Kubrā*, 4:221 §7951; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:204 §3695.

<sup>221</sup> Set forth by •Abū Nu‘aym in *Musnad Abī Ḥanīfa*, p.104; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:30 §15696; and cited by •al-Shāfi‘ī in *al-Musnad*, p. 343, al-Shaybānī in *al-Mabsūṭ*, 4:488, and *al-Hujja* 4:342–344, and al-Qurashī in *al-Kharāj*, 82 §238.

أَصْحَابُهُ: نَحْنُ نَكْفِيكَ، يَا رَسُولَ اللَّهِ. قَالَ: إِنَّهُمْ كَانُوا لِأَصْحَابِ مُكْرِمِينَ، فَإِنِّي أَحِبُّ أَنْ أَكْفِيَهُمْ.

رَوَاهُ الْبَيْهَقِيُّ وَالصَّيْدَاوِيُّ.

222/9. Abū Qatāda said,

“When the delegation of the Negus [the king of Abyssinia] came to the Prophet ﷺ, he stood up to serve them. His Companions said, ‘O Messenger of Allah! We can sufficiently do (the hospitality) for you!’ The Prophet ﷺ replied, ‘They honoured my Companions previously [i.e., when some of the Companions migrated to Abyssinia], so I would like to honour them in kind.’”

Reported by al-Bayhaqī and al-Ṣaydāwī.

١٠/٢٢٣. عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصِيَهُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُؤْفَى لَهُمْ بِعَهْدِهِمْ وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ وَلَا يُكَلَّفُوا إِلَّا طَاعَتَهُمْ.

رَوَاهُ الْبُخَارِيُّ وَابْنُ أَبِي شَيْبَةَ.

223/10. ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said (when he was martyred),

“I advise him [my successor] to fulfil the contract of the protection of Allah and the protection of Allah’s Messenger ﷺ with the non-Muslims under treaty and to fight for them [if need rises] and not to burden them with more than they can bear.”

Reported by al-Bukhārī and Ibn Abī Shayba.

<sup>222</sup> Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:517 §9125, and al-Ṣaydāwī in *Mu‘jam al-Shuyūkh*, 1:97.

<sup>223</sup> Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Expeditions], chapter, “Non-Muslim Citizens are to be Defended and They can not be Taken Captive,” 3:1111 §2887, and in *Kitāb al-Janā‘iz* [The Funerals], chapter, “What is Reported Concerning the Grave of the Prophet ﷺ and the Graves of Abū Bakr and ‘Umar,” 1:469 1328; •Ibn Abī Shayba in *al-Muṣannaf*, 8:436 §37059; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:354 §6917; •al-Qurashī in *al-Kharāj*, 80 §232.

١١/٢٢٤. عَنْ إِبْرَاهِيمَ أَنَّ رَجُلًا مِنْ بَنِي بَكْرِ بْنِ وَائِلٍ قَتَلَ رَجُلًا مِنْ أَهْلِ الْحِيرَةِ، فَكَتَبَ فِيهِ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه أَنْ يَدْفَعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ، فَإِنْ شَاؤُوا قَتَلُوا وَإِنْ شَاؤُوا عَفَوْا. فَدَفَعَ الرَّجُلُ إِلَى وَلِيِّ الْمَقْتُولِ إِلَى رَجُلٍ يُقَالُ لَهُ حُنَيْنٌ مِنْ أَهْلِ الْحِيرَةِ، فَقَتَلَهُ.

رَوَاهُ الشَّافِعِيُّ وَالْبَيْهَقِيُّ.

224/11. According to Ibrāhīm,

"A man from Banū Bakr b. Wā'il killed a man from the people of Hīra, and that 'Umar b. al-Khaṭṭāb رضي الله عنه [the Caliph at the time] instructed for the man to be brought to the victim's family, and that if they wish they can kill him [in retribution] and if they wish they can pardon him. The man was then brought to the family of the victim and taken by a man from them named Hunayn from the people of Hīra, who then killed him."

Reported by al-Shāfi'ī and al-Bayhaqī.

١٢/٢٢٥. عَنْ أَبِي الْجَنْتُوبِ الْأَسَدِيِّ رضي الله عنه قَالَ: أَتَى عَلِيٌّ بْنُ أَبِي طَالِبٍ رضي الله عنه بِرَجُلٍ مِنَ الْمُسْلِمِينَ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ. قَالَ: فَقَامَتْ عَلَيْهِ الْبَيْتَةُ، فَأَمَرَ بِقَتْلِهِ. فَجَاءَ أَخُوهُ فَقَالَ: إِنِّي قَدْ عَفَوْتُ عَنْهُ. قَالَ: فَلَعَلَّهُمْ هَدَدُوكَ أَوْ فَرَّقُوكَ أَوْ فَرَّعُوكَ! قَالَ: لَا، وَلَكِنْ قَتَلَهُ لَا يَرُدُّ عَلَيَّ أَخِي، وَعَوَّضُونِي فَرَضِيَّتُ. قَالَ: أَنْتَ أَعْلَمُ. مَنْ كَانَ لَهُ ذِمَّتُنَا فَدَمُهُ كَدَمِنَا وَدِينُهُ كَدِينِنَا.

رَوَاهُ الشَّافِعِيُّ وَأَبُو يُوسُفَ وَالْبَيْهَقِيُّ.

<sup>224</sup> Set forth by •al-Shāfi'ī in *al-Umm*, 7:321; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:32 §15706; •al-Shaybānī in *al-Hujja*, 4:335; •al-Zayla'ī in *Naṣb al-Rāya*, 4:337.

225/12. According to Abū al-Janūb al-Asadī ﷺ,

“A Muslim who had killed a non-Muslim under treaty was presented in the court of ‘Alī ﷺ. After the proof of his crime was furnished and found valid, ‘Alī ﷺ ordered him to be killed [in retribution for killing the non-Muslim]. The brother of the victim came to him [‘Alī] and said, ‘I have pardoned him.’ ‘Alī asked, ‘Did they [the heirs of the killer] scare you or threaten you in any way?’ The man replied, ‘No. Killing him will not bring my brother back. They offered blood money in return and I agreed to it.’ ‘Alī said, ‘You know best; whoever is under our guarantee of protection, then his blood is like our blood and the blood money due to him is like the blood money due to us.’”

Reported by al-Shāfi‘ī, Abū Yūsuf and al-Bayhaqī.

٢٢٦/١٣. عَنْ جُبَيْرِ بْنِ نُفَيْرٍ ﷺ أَنَّ عُمَرَ بْنَ الْخَطَّابِ ﷺ أَتَى بِمَالٍ كَثِيرٍ، قَالَ أَبُو عُبَيْدٍ: أَحْسِبُ قَالَ: مِنَ الْجَزْيَةِ، فَقَالَ: إِنِّي لَا أَظُنُّكُمْ قَدْ أَهْلَكْتُمُ النَّاسَ. قَالُوا: لَا، وَاللَّهِ، مَا أَخَذْنَا إِلَّا عَفْوًَا صَفْوًَا. قَالَ: بَلَا سَوْطٍ وَلَا نَوْطٍ؟ قَالُوا: نَعَمْ. قَالَ: الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ ذَلِكَ عَلَى يَدَيَّ وَلَا فِي سُلْطَانِي.

رَوَاهُ أَبُو عُبَيْدٍ.

226/13. According to Jubayr b. Nufayr ﷺ,

“A large amount of wealth was brought to ‘Umar b. al-Khaṭṭāb ﷺ, and Abū ‘Ubayd said, ‘I believe it was money collected from the tax levied on non-Muslim citizens.’ ‘Umar said, ‘For certain, I fear you have destroyed many people!’ They [the tax collectors] said, ‘No, by Allah! We have taken only the surplus to their needs with tenderness and ease.’ ‘Umar inquired, ‘Was it acquired without recourse to a whip

<sup>225</sup> Set forth by •al-Shāfi‘ī in *al-Musnad*, 344; •Abū Yūsuf in *Kitāb al-Kharāj*, p.187; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:34 §15712; and cited by •al-‘Asqalānī in *al-Dirāya fī Takhrīj Ahādīth al-Hidāya*, 2:263, and al-Zayla‘ī in *Naṣb al-Rāya*, 4:336.

<sup>226</sup> Set forth by •Abū ‘Ubayd in *al-Amwāl*, 54 §114 and cited by Ibn Qudāma al-Maqdisī in *al-Mughnī*, 9, 290.

or coercion?' They replied, 'Yes.' He said, 'All praise is due to Allah, Who did not put that [oppression] on my hands or during my rule.'"

Reported by Abū 'Ubayd.

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الْبَابُ السَّابِعُ عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَأَفَتُهُ عَلَى الْحَيَوَانِ وَالطُّيُورِ

CHAPTER SEVENTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD ANIMALS AND BIRDS

٢٢٧/١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جَوْعًا، فَدَخَلَتْ فِيهَا النَّارُ. قَالَ: فَقَالَ: وَاللَّهِ أَعْلَمُ، لَا أَنْتِ أَطْعَمْتَهَا وَلَا سَقَيْتَهَا حِينَ حَبَسْتَهَا وَلَا أَنْتِ أَرْسَلْتَهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ.  
مُتَّفَقٌ عَلَيْهِ.

227/1. According to ‘Abd Allāh b. ‘Umar رضي الله عنهما, Allah’s Messenger ﷺ said,

“A woman was once punished due to a cat. She kept it in captivity until it died of starvation and, as a result, she entered the Hellfire. Allah said to her—and He knows best—‘When you enclosed the cat, you neither fed it nor gave it drink, and you did not set it free that it might eat from the vermin of the earth.’”

Agreed upon.

٢٢٨/٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ مِنْ جَرَاءِ هِرَّةٍ لَهَا أَوْ هَرٌّ رَبَطَتْهَا. فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تُرْمَرُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَزْلًا.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

228/2. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said,

<sup>227</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Musāqāt* [The Watering], chapter, “The Virtue of Providing Water,” 2:834 §2236; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “The Unlawfulness of Killing Cats,” 4:1760 §2242; •al-Dārimī in *al-Sunan*, 2:426 §2814; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:214 §9851.

<sup>228</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Bad’u al-khalq* [On the Beginning of Creation], chapter, “There are Five Injurious Animals that may be Killed

“Once a woman entered the Hellfire due to a cat that she kept tied up. She neither fed it nor set it free so that it could eat of the vermin of the earth, so it died of starvation.”

Agreed upon and this wording is of Muslim.

٢٢٩/٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: بَيْنَمَا كَلْبٌ يُطِيفُ بَرَكِيَّةَ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَتَرَعَتْ مُوقَهَا فَسَقَتْهُ فَعَفَّرَ هَا بِه. مُتَّفَقٌ عَلَيْهِ.

229/3. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

“Once there was a (panting) dog going around a well and it was on the verge of death due to severe thirst. A prostitute from the Children of Israel saw it. She took off her leather sock, filled it with water, and gave the dog drink. As a result she was forgiven.”

Agreed upon.

٢٣٠/٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِنْتًا فَتَرَلَّ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ. فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي.

in the Sacred Precinct,” 2:1205 §3140; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādab* [The Piety, Filial Duty, and Good Manners], chapter, “The Unlawfulness of Tormenting Cats and other Non-injurious Animals,” 4:2110 §2619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:269 §7635; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], chapter, “On Repentance,” 2:1421 §4256; •Abd al-Razzāq in *al-Muṣannaḥ*, 11:284 §20549; •Abū Ya’lā in *al-Musnad*, 1:432 §6044; •Ibn Rāhawayh in *al-Musnad*, 1:147 §83; •al-Daylamī in *Musnad al-Firdaws*, 2:217 §3058.

<sup>229</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Aḥādīth al-anbiyā’* [Narrations of the Prophets], chapter, “On the Narration of the Cave,” 3:1279 §328; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “On Giving Food and Water to Honoured Animals,” 4:1761 §2245; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:510 §10629; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:14 §15597; •al-Daylamī in *Musnad al-Firdaws*, 2:19 §2126.

فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ. فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

230/4. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Once there was a severely thirsty man walking on a path. (As he was walking) he happened on a well, went down and drank from it. As he came out, he noticed a panting dog licking the wet earth due to severe thirst. The man said to himself, ‘This dog is just as thirsty as I was,’ and he went down, filled his leather sock with water and held it in his mouth until he climbed up and made the dog drink it. Allah was gracious for his action and forgave him.” The Companions asked, “O Messenger of Allah! Are we rewarded for our kind treatment we extend to animals?” He replied, “Yes, (goodness done to) everything that has a functioning liver (i.e., is animate) is rewarded.”

Agreed upon and the wording is of Muslim.

٥/٢٣١. عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رضي الله عنه قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا جَمَلٌ. فَلَمَّا رَأَى النَّبِيَّ ﷺ، حَنَّ وَذَرَفَتْ عَيْنَاهُ. فَأَتَاهُ النَّبِيُّ ﷺ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ. فَقَالَ: مَنْ رَبُّ هَذَا الْجَمَلِ؟ لِمَنْ هَذَا الْجَمَلُ؟ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: لِي، يَا رَسُولَ اللَّهِ. فَقَالَ: أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟ فَإِنَّهُ شَكََا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْرِيهِ.

<sup>230</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Musāqāt* [The Watering], chapter, “The Virtue of Providing Water,” 2:833 §2234, and in *Kitāb al-Maḥālim wa al-ghaṣb* [On Oppression and Wrongful Seizure of Land], chapter, “Allowing Wells on Pathways as long as They Do not Cause Inconvenience,” 2:870 §2334; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “On Giving Food and Water to Honoured Animals,” 4:1761 §2244; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:517 §1071; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, “The Commands Pertaining to the Riding of Animals and Beasts of Burden,” 3:24 §255; •Mālik in *al-Muwatṭaʾ*, 2:929 §1661.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ. وَقَالَ الْهَيْثَمِيُّ: فِيهِ عَبْدُ الْحَكِيمِ ابْنُ سُفْيَانَ ذَكَرَهُ ابْنُ أَبِي حَاتِمٍ وَلَمْ يَجْرَحْهُ أَحَدٌ وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

231/5. According to ‘Abd Allāh b. Ja‘far ﷺ,

“So he (Allah’s Messenger) entered a walled compound belonging to one of the *Anṣār* and, lo and behold, he saw a camel. When the camel saw the Prophet ﷺ, it moaned and its eyes watered. The Prophet ﷺ went to it and rubbed its head and it quieted down. He asked, ‘Who is the master of this camel? To whom does it belong?’ Suddenly, a young man from the *Anṣār* came and said, ‘O Messenger of Allah! It belongs to me.’ The Prophet said, ‘Will you not fear Allah regarding this animal that Allah has given you? This camel complained to me that you starve it and burden it (beyond its capacity).’”

Reported by Aḥmad, Abū Dāwūd, Ibn Abī Shayba and Abū Ya‘lā. According to al-Ḥākim, “This tradition has an authentic chain of transmission.” According to al-Haythamī, “This report contains ‘Abd al-Ḥakīm b. Sufyān, who was mentioned by Ibn Abī Ḥatīm. No one discredited him, and the remaining sources are authentic.”

٦/٢٣٢. عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ. فَقَالَ: اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُّوها صَالِحَةً. رَوَاهُ أَبُو دَاوُدَ وَابْنُ خُزَيْمَةَ.

<sup>231</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 1:205 §1754; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, “The Commands Pertaining to the Riding of Animals and Beasts of Burden,” 3:23 §2549; •Ibn Abī Shayba in *al-Muṣannaf*, 6, 322 §31756; •Abū Ya‘lā in *al-Musnad*, 12:108–109 §6787; •Abū ‘Awāna in *al-Musnad*, 1:168 §497; •al-Ḍiyā’ al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:159 §135; and cited by •Ibn ‘Abd al-Barr in *al-Tamhīd*, 22:9; •Abū al-Maḥāsīn in *Mu’tasar al-Mukhtaṣar*, 2:19; •al-Mizzī in *Tahdhīb al-Kamāl*, 6:165 §1232.

232/6. According to Sahl b. al-Hanzaliyya رضي الله عنه,

"Allah's Messenger ﷺ once passed by an emaciated camel with belly stuck to vertebral column. He said, 'Fear Allah with respect to these dumb animals; ride them when they are vigorous and strong and eat them when they are healthy.'"

Reported by Abū Dāwūd and Ibn Khuzayma.

٧/٢٣٣. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ فَوَجَدَ نَاقَةً مَعْقُولَةً. فَقَالَ: أَيْنَ صَاحِبُ هَذِهِ الرَّاحِلَةِ؟ فَلَمْ يَسْتَجِبْ لَهُ أَحَدٌ، فَدَخَلَ الْمَسْجِدَ فَصَلَّى حَتَّى فَرَغَ فَوَجَدَ الرَّاحِلَةَ كَمَا هِيَ. فَقَالَ: أَيْنَ صَاحِبُ هَذِهِ الرَّاحِلَةِ؟ فَاسْتَجَابَ لَهُ صَاحِبُهَا. فَقَالَ: أَنَا، يَا نَبِيَّ اللَّهِ. فَقَالَ: أَلَا تَتَّقِي اللَّهَ تَعَالَى فِيهَا إِمَّا أَنْ تَعْقِلَهَا وَإِمَّا أَنْ تُرْسِلَهَا حَتَّى تَبْتَغِيَ لِنَفْسِهَا؟

رَوَاهُ الْهَيْثَمِيُّ وَقَالَ: رَوَاهُ الطَّبْرَانِيُّ وَإِسْنَادُهُ جَيِّدٌ.

233/7. According to 'Abd Allāh b. 'Amr رضي الله عنه,

"Allah's Messenger ﷺ went to pray the afternoon prayer and found a she-camel hobbled [near the mosque]. He inquired as to who owned the she-camel but no one responded. He then entered the mosque and prayed, and after he completed his prayer, he found that the she-camel was still hobbled there [outside]. He called out, "To whom does this camel belong?" Its owner responded, "It is mine, O Prophet of Allah!" The Prophet ﷺ said, "Do you not fear Allah with respect to this camel? You should either tie it up (and feed it), or let it loose so that it can find for (graze) itself."

<sup>232</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, "The Commands Pertaining to the Riding of Animals and Beasts of Burden," 3:23 §2547; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:143 §2545; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:146 §3433; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, §242.

<sup>233</sup> Reported by al-Haythamī in *Majma' al-Zawā'id*, 8:196–197.

Reported by al-Ṭabarānī with an authentic chain, as stated by al-Haythamī.

٢٣٤ / ٨. عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرْخِ ذَبِيحَتَهُ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

234/8. According to Shaddād b. Aws رَضِيَ اللَّهُ عَنْهُ,

“I preserved in my memory two things from Allah’s Messenger ﷺ. He said, ‘Indeed, Allah has decreed excellence in everything. So when you prey, kill well, and when you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.’”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

٢٣٥ / ٩. عَنْ قُرَّةَ بْنِ إِيَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَذْبِخُ الشَّاةَ وَأَنَا أَرْحَمُهَا، أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا. فَقَالَ: وَالشَّاةُ، إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَالبَّرَاءُ وَالبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ: هَذَا

<sup>234</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih* [The Game and Slaughtered Animals], Ch.: “The Command to Slaughter and Kill Well and to Sharpen the Blade,” 3:1548 §1955; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:123, 125 §§17154, 17179; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently,” 3:100 §2815; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Diyāt* [The Blood-Money], Ch.: “The Prohibition of Equal Retribution,” 4:23 §1409; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Order to Sharpen the Blade,” 7:227 §4405, and in Ch.: “Slaughtering Well,” 7:229 §4412; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “When You Slaughter, Slaughter Well,” 2:1058 §3170; •Ibn Hibbān in *al-Ṣaḥīḥ*, 13:199 §5883.

حَدِيثٌ صَحِيحُ الْإِسْنَادِ. وَقَالَ الْهَيْثَمِيُّ: لَهُ أَلْفَاظٌ كَثِيرَةٌ وَرِجَالُهُ ثِقَاتٌ.

235/9. According to Qurra b. Iyās رحمه الله, a man said,

“O Messenger of Allah! When I sacrifice a sheep, I feel mercy for it,” or “I show mercy to it when I slaughter it.” The Messenger ﷺ replied, “If you are merciful toward it, Allah will be merciful toward you.”

Reported by Aḥmad, Ibn Abī Shayba, al-Bazzār and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Ḥākim, “The chain of transmission of this tradition is authentic.” According to al-Haythamī, “There are various wordings [for this report] with authentic sources.”

١٠/٢٣٦. عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَحِمَ وَلَوْ ذَبِيحَةَ عَصْفُورٍ رَحِمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَالْبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

236/10. According to Abū Umāma رضي الله عنه, Allah's Messenger ﷺ said,

“Whoever shows mercy even to a sparrow he is to slaughter, Allah will show mercy to him on the Day of Resurrection.”

Reported by al-Ṭabarānī, al-Bayhaqī and al-Bukhārī in *al-Adab [al-mufrad]*. According to al-Haythamī, “It was reported by al-Ṭabarānī with authentic sources.”

<sup>235</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:436, and 5:34 §§15630, 20379; •al-Bukhārī in *al-Adab al-Mufrad*, 136 §373; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25361; •al-Bazzār in *al-Musnad*, 8:257 §3322; •al-Ḥākim in *al-Mustadrak*, 4:257 §7562; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 19:23 §45; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 4:33.

<sup>236</sup> Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:234 §7915; •al-Bayhaqī in *Shuʿab al-Imān*, 7:482 §11070; •al-Bukhārī in *al-Adab al-Mufrad*, 138 §181; •al-Haythamī in *Majmaʿ al-Zawāʿid*.

١١/٢٣٧. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ﷺ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَحْلُبُ شَاةً، فَقَالَ: أَيُّ فُلَانٍ، إِذَا حَلَبْتَ فَأَبْقِ لَوَلَدِهَا، فَإِنَّهَا مِنْ أَكْبَرِ الدَّوَابِّ.

رَوَاهُ الطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ غَيْرَ عَبْدِ اللَّهِ بْنِ جَنَادَةَ وَهُوَ ثِقَةٌ.

237/11. According to ‘Abd Allāh b. ‘Amr ﷺ,

“Once Allah’s Messenger ﷺ passed by a man who was milking a sheep and said to him, ‘When you milk her, leave some for her lamb because it is one of the most gentle animals.’”

Reported by al-Ṭabarānī and Abū Nu‘aym. According to al-Haythamī, “All its sources are authentic [al-Bukhārī and Muslim], except for ‘Abd Allāh b. Janāda, who is reliable.”

١٢/٢٣٨. عَنْ ابْنِ عُمَرَ ﷺ لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانِ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ وَالْدَّارِمِيُّ.

238/12. According to ‘Abd Allāh b. ‘Umar ﷺ,

“The Prophet ﷺ cursed the one who mutilates animals.”

Reported by al-Bukhārī, al-Nasā’ī and al-Dārimī.

١٣/٢٣٩. عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَهَى عَنِ الثَّهْبَةِ وَالْمُثْلَةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ أَبِي شَيْبَةَ.

<sup>237</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 1:271 §885; •Abū Nu‘aym in *Ḥilya al-Awliyā’*, 8:176; •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:196.

<sup>238</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā’ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Hatred of Cutting Parts of Living Animals or Seizing Them for Targeting,” 5:2100 §5196; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Daḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:238 §4442; •al-Dārimī in *al-Sunan*, 2:113 §1973; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:434 §5617.

239/13. According to 'Abd Allāh b. Yazīd ؓ,

"The Prophet ﷺ forbade plundering and mutilation."

Reported by al-Bukhārī, Aḥmad and Ibn Abī Shayba.

١٤/٢٤٠. عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ؓ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى أَنَاسٍ وَهُمْ يَرْمُونَ كَبِشًا بِالنَّبْلِ. فَكَرِهَ ذَلِكَ وَقَالَ: لَا تَمْتَلُوا بِالْبَهَائِمِ.

رَوَاهُ النَّسَائِيُّ وَأَبُو يَعْلَى.

240/14. According to 'Abd Allāh b. Ja'far ؓ,

"Once Allah's Messenger ﷺ passed by some people who were using a sheep for archery practice. He detested that and said, 'Do not mutilate animals!'"

Reported by al-Nasā'ī and Abū Ya'lā.

١٥/٢٤١. عَنْ ابْنِ عُمَرَ ؓ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ مَثَلَ بِدِي رُوحٍ ثُمَّ لَمْ يَتُبْ مَثَلُ اللَّهِ بِهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ، وَقَالَ الْمُنْذِرِيُّ وَالهَيْثَمِيُّ وَالْعَسْقَلَانِيُّ: رَجَالُهُ ثِقَاتٌ.

<sup>239</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5197; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:307 §§18762, 18764; •Ibn Abī Shayba in *al-Muṣannaf*, 4:481 §22321; •Ibn al-Ja'd in *al-Musnad*, 1:85 §476; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 4:137 §2117; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:124 §3872.

<sup>240</sup> Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Daḥāyā* [The Sacrificial Animals], Ch.: "The Prohibition of Seizing Animals for Targeting," 7:238 §4440, and in *al-Sunan al-Kubrā*, 3:72 §4529; •Abū Ya'lā in *al-Musnad*, 12:162 §679; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 9:198–199 §185; •Ibn 'Asākir in *Tārīkh Dimashq*, 59:244; •al-'Aynī in *Umdat al-Qārī*, 21:125.

241/15. According to Ibn 'Umar ؓ,

"I heard Allah's Messenger ﷺ say, 'Whoever mutilates a sentient being and fails to repent, Allah will mutilate him for it on the Day of Resurrection.'"

Reported by Aḥmad. According to al-Mundhirī al-Haythamī and al-'Asqalānī, its sources are authentic.

١٦/٢٤٢. عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ ؓ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَامًا أَوْ فِتْيَانًا نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَقَالَ أَنَسُ ؓ: نَهَى النَّبِيُّ ﷺ أَنْ تُضَبَّرَ الْبَهَائِمُ.

مُتَّفَقٌ عَلَيْهِ.

242/16. According to Hishām b. Zayd,

"Anas ؓ and I went to see al-Ḥakam b. Ayyūb and (upon entering) Anas ؓ saw some boys or lads who had set up a chicken and were shooting arrows at it. Anas ؓ said, 'The Prophet ﷺ forbade tying up animals so that they could be shot and killed.'"

Agreed upon.

١٧/٢٤٣. عَنْ ابْنِ عَبَّاسٍ ؓ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

<sup>241</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:92, 115 §§5661, 5956; •Ibn al-Ja'd in *al-Musnad*, 330 §2264; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:102 §1676; •al-Haythamī in *Majma' al-Zawā'id*, 4:32; and cited by •Ibn Rajab al-Ḥanbalī in *Jāmi' al-'Ulūm wa al-Ḥikam*, 1:153 and al-'Asqalānī in *Fath al-Bārī*, 9:644.

<sup>242</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Sacrificial Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5194; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā'ih* [The Game and Slaughtered Animals], Ch.: "The Prohibition of Seizing Animals for Targeting," 3:1549 §1956; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:171 §12769; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Dahāyā* [The Sacrificial Animals], Ch.: "The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently," 3:100 §2816; •Abū 'Awāna in *al-Musnad*, 5:51 §7756; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:86 §17908.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

243/17. According to Ibn 'Abbās ؓ, the Prophet ﷺ said,

“Do not take any sentient being as a target.”

Reported by Muslim, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

١٨ / ٢٤٤ . عَنْ سَعِيدِ بْنِ جُبَيْرٍ ؓ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ ؓ فَمَرُّوا بِفَتْيَةٍ أَوْ بَنَقَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَلَمَّا رَأَوْا ابْنَ عُمَرَ ؓ، تَقَرَّفُوا عَنْهَا. وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

رَوَاهُ الْبُخَارِيُّ.

244/18. According to Sa'īd b. Jubayr ؓ,

“I was once in the company of Ibn 'Umar ؓ when he and his companions passed by some young men or a group who were shooting arrows at a chicken tied as a target. When they saw Ibn 'Umar ؓ, they dispersed and Ibn 'Umar called out, ‘Who did this? Indeed, the Prophet ﷺ cursed the one who does this!’”

<sup>243</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā'ih* [The Game and Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 3:1549 §1957; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:280, 285, 340 §§2532, 2586, 3155; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Game], Ch.: “The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted,” 4:72 §1475, al-Tirmidhī said, “This is a *ḥasan-ṣaḥīḥ* narration”; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:238 §4443; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals,” 2:1063 §3187; •Ibn Hibbān in *al-Ṣaḥīḥ*, 12:422 §5608; •Abū 'Awāna in *al-Musnad*, 5:52 §7759; •al-Taḥāwī in *Sharḥ Ma'ānī al-Āthār*, 3:181.

<sup>244</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Offensiveness of Cutting Parts of Living Animals or Seizing Animals for Targeting,” 5:2100 §5196; •and narrated by Ibn al-Sarāyā in *Silāḥ al-Mu'min fī al-Du'ā'*, 1:229 §412; •al-Husaynī in *al-Bayān wa al-Ta'rīf*, 2:162 §1367; •al-'Asqalānī in *al-Wuqūf 'Alā al-Mawqūf*, 1:105 §134.

Reported by al-Bukhārī.

١٩/٢٤٥. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِفَتَيَانِ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ. وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ نَبْلِهِمْ. فَلَمَّا رَأَوْا ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا. إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

245/19. According to Sa'īd b. Jubayr رَضِيَ اللَّهُ عَنْهُ,

“Once Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا passed by a group of young men from Quraysh who were shooting arrows at a tied bird. Every arrow that they missed came into the possession of the owner of the bird. When they saw Ibn ‘Umar, they dispersed. He exclaimed, ‘Who did this? May Allah curse whoever did this! Indeed, Allah’s Messenger ﷺ cursed the one who takes a sentient being as a target.’”

Reported by Muslim, al-Tirmidhī, al-Nasā’ī and Ibn Mājah.

٢٠/٢٤٦. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ فَإِذَا بِغُلَمَةٍ يَرْمُونَ دَجَاجَةً. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ فَتَفَرَّقُوا. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ مَثَلَ بِالْحَيَوَانِ.

<sup>245</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih wa mā yu’kal min al-ḥayawān* [The Game and Slaughtered Animals and Edible Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 3:1550 §1958; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Game], Ch.: “The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted,” 4:72 §1475, al-Tirmidhī said, “This is a *ḥasan-ṣaḥīḥ* narration.” al-Nasā’ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: “The Prohibition of Seizing Animals for Targeting,” 7:239 §4444; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals,” 2:63 §3187.

رَوَاهُ الدَّارِمِيُّ وَأَبُو نُعَيْمٍ وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ  
الشَّيْخَيْنِ.

246/20. According to Sa'īd b. Jubayr رحمهما الله,

"I once went out with Ibn 'Umar رحمهما الله on one of the pathways of Medina when suddenly we happened on a group of young boys shooting arrows at a chicken (tied as a target). When Ibn 'Umar called out, 'Who did this?' they dispersed. He said, 'Indeed, Allah's Messenger ﷺ cursed the one who mutilates animals.'"

Reported by al-Dārimī and Abū Nu'aym. According to al-Hākim, "This is an authentic tradition conforming to the stipulations of the two Shaykhs [i.e., al-Bukhārī and Muslim]."

٢١/٢٤٧. عَنْ ابْنِ عُمَرَ رحمهما الله أَنَّهُ مَرَّ عَلَى قَوْمٍ وَقَدْ نَصَبُوا دَجَاجَةً حَيَّةً يَرْمُونَهَا. فَقَالَ:  
إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ مَثَلَ بِالْبَهَائِمِ.

رَوَاهُ أَحْمَدُ.

247/21. It is reported that Ibn 'Umar رحمهما الله once passed by a group of people who were shooting arrows at a live chicken fixed in ground. He said,

"Indeed, Allah's Messenger ﷺ cursed the one who mutilates animals."

Reported by Aḥmad.

٢٢/٢٤٨. عَنْ ابْنِ عُمَرَ رحمهما الله أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ  
دَجَاجَةً يَرْمِيهَا. فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا، ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ، فَقَالَ:  
ارْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَضْرِبَ هَذَا الطَّيْرَ لِلْقَتْلِ. فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ

<sup>246</sup> Set forth by •al-Dārimī in *al-Sunan*, 2:113 §1973; •al-Hākim in *al-Mustadrak*, 4:261 §7575; •Abū Nu'aym in *Hilya al-Awliyā'*, 4:296; •al-Munāwī in *Fayḍ al-Qadīr*, 6:388.

<sup>247</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:13 §4622.

تُضَبَّرَ بِهِمَّةٌ أَوْ غَيْرَهَا لِلْقَتْلِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

248/22. It is reported that Ibn ‘Umar ﷺ went to see Yaḥyā b. Sa‘īd and saw one of Yaḥyā’s boys targeting stones at a chicken that was tied up. Ibn ‘Umar walked over to the chicken, untied it, and brought both the chicken and the young boy to (Yaḥyā b. Sa‘īd) and said,

“You must forbid your son to tie up this bird and kill it, for I heard the Prophet ﷺ prohibit the tying up of animals and killing them.”

Reported by al-Bukhārī and Aḥmad.

٢٣/٢٤٩. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ﷺ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَه.

249/23. According to Jābir b. ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ forbade killing animals that are tied up.”

Reported by Muslim, Aḥmad and Ibn Mājah.

<sup>248</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā’ih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Offensiveness of Cutting Parts of Living Animals and Seizing Animals for Targeting,” 5:2100 §5195; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:94 §5682; •Abū ‘Awāna in *al-Musnad*, 5:53 §7765; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:334 §19268.

<sup>249</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabā’ih wa mā yu’kal min al-ḥayawān* [The Game, Slaughtered Animals and Edible Animals], Ch.: “The Prohibition of Seizing Animals and Targeting Them till They Die,” 3:1550 §1959; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:318, 321 §§14463, 14488; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā’ih* [The Slaughtered Animals], Ch.: “The Prohibition of Seizing Animals and Targeting Them till They Die and Cutting Parts of Living Animals,” 2:1064 §3188; •Abū Ya’lā in *al-Musnad*, 3:163 §2231; •Abū ‘Awāna in *al-Musnad*, 5:54 §7768; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:334 §19269.

٢٤/٢٥٠. عَنْ الشَّرِيدِ بْنِ سُوَيْدٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَتَلَ عُصْفُورًا عَبَثًا، عَجَّ إِلَى اللَّهِ ﻋِزَّ وَجَلُّهُ يَوْمَ الْقِيَامَةِ. يَقُولُ: يَا رَبِّ، إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِنَفْعَةٍ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

250/24. According to Sharīd b. Suwayd رضي الله عنه,

"I heard Allah's Messenger ﷺ say, 'Whoever kills a sparrow for no reason, then on the Day of Resurrection that sparrow will cry out to Allah saying, 'O my Lord! So-and-so killed me for no reason or benefit!'"

Reported by Aḥmad, al-Nasā'ī and Ibn Ḥibbān.

٢٥/٢٥١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ ﻋِزَّ وَجَلُّهُ عَنْهَا. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا حَقُّهَا؟ قَالَ: يَذْبَحُهَا، فَيَأْكُلُهَا، وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا.

رَوَاهُ النَّسَائِيُّ وَالشَّافِعِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ  
الإِسْنَادِ.

251/25. According to 'Abd Allāh b. 'Amr رضي الله عنه, Allah's Messenger ﷺ said, "If anyone kills a sparrow or anything that is greater than it without

<sup>250</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:389 §19488; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrificial Animals], Ch.: "Killing a Sparrow Without Right," 7:239 §4446, and in *al-Sunan al-Kubrā*, 3:73 §4535; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:214 §5894; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 7:317 §7245; •al-Bayhaqī in *Shu'ab al-Īmān*, 7:483 §11076; •al-Haythamī in *Mawārid al-Zam'ān*, 1:263 §1071.

<sup>251</sup> Set forth by •al-Nasā'ī in *al-Sunan*: Bk.: *al-Ṣayd wa al-dhabā'iḥ* [The Quarries and Sacrificial Animals], Ch.: "Permissibility of Eating Sparrows," 7:206 §4349; and in *al-Sunan al-Kubrā*, 3:163 §4860; •al-Shāfi'ī in *al-Sunan al-Ma'thūra*, p. 413 §606; and in *al-Umm*, 4:287; •al-Ḥākim in *al-Mustadrak*,

a justified reason, Allah will ask him about it on the Day of Resurrection (why it was killed unjustly).” Someone asked, “O Messenger of Allah! What is a justified reason?” He replied, “To slaughter it for the sake of eating, and to avoid cutting off its head and throwing it aside.”

Reported by al-Nasā'ī, al-Shāfi'ī and al-Hākim. According to al-Hākim, “This tradition has an authentic chain of transmission.”

٢٥٢/٢٦. عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ارْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيٍّ.

رَوَاهُ أَحْمَدُ وَالْدَّارِمِيُّ وَابْنُ حُزَيْمَةَ.

252/26. According to Mu'adh b. Anas رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said, “Ride these animals as long as they are healthy, and do not take them as seats (even when not riding).”

Reported by Ahmad, al-Dārimī and Ibn Khuzayma.

٢٥٣/٢٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِيَّاكُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ، فَإِنَّ اللَّهَ إِنَّمَا سَخَّرَهَا لَكُمْ لَتَبْلَغَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ، وَجَعَلَ لَكُمْ الْأَرْضَ فَعَلَيْهَا فَافْضُوا حَاجَتَكُمْ.

رَوَاهُ أَبُو دَاوُدَ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَالْبَغَوِيُّ.

4:261 §7574; •al-Ṭayālīsī in *al-Musnad*, 1:301 §2279; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:101 §1672.

<sup>252</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:440, 4:234 §§15677, 18081; •al-Dārimī in *al-Sunan*: Bk.: *al-Isti'dhān* [The Seeking Permission], Ch.: “The Prohibition of Using Animals as Seats,” 2:371 §2668; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:142 §2544; •Ibn Ḥibban in *al-Ṣaḥīḥ*, 12:437 §5619; •al-Hākim in *al-Mustadrak*, 1:612, 2:109 §§1625, 2486; •al-Bayhaqī in *al-Sunan al-kubrā*, 5:255 §10116; •al-Haythamī in *Mawārid al-Zam'ān*, 1:491 §2002.

253/27. According to Abū Hurayra رضي الله عنه,

“The Prophet ﷺ said, ‘Beware of taking the backs of your animals as pulpits, for Allah has only subjugated them to you that they may take you to lands you would not otherwise reach without severe toil, and He has provided the earth to fulfil your needs.’”

Reported by Abū Dāwūd, al-Ṭabarānī, al-Bayhaqī and al-Baghawī.

٢٨/٢٥٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا سَافَرْتُمْ فِي الْخَصْبِ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ. وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِهَا نَفِيهَا. وَإِذَا عَرَسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

254/28. According to Abū Hurayra رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘When you travel in the fertile lands, give the camels their portion of them; when you travel in the days of drought, journey fast (to keep camel from growing weak), and when

<sup>253</sup> Set forth by •Abu Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “Standing on Animals,” 3:27 §2567; •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:34 §867; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:255 §10115, and in *Shu‘ab al-Īmān*, 7:485 §11083; •al-Baghawī in *Sharḥ al-Sunna*, 11:32; •Ibn ‘Asākir in *Tārīkh Dimashq*, 67:212.

<sup>254</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Appointing Commanders], Ch.: “Considering the Rights of Animals when Riding and the Prohibition of Resting on a Pathway when Journeying,” 3:1525 §1926; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:378 §8905; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “Moving Swiftly and the Prohibition of Resting on a Pathway when Journeying,” 3:28 §2569; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ādab* [The Good Manners], Ch.: “Eloquence and Fluency,” 5:143 §2858; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:252 §8814; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 6:422 §2705; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:145 §2550; •Abū ‘Awāna in *al-Musnad*, 4:510 §7516; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:256 §10120.

you stay at later part of the right, avoid the pathways, for they are for the animals and a place of refuge for the beasts at night.”

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī.

According to al-Tirmidhī, “This is a fine authentic tradition.”

٢٩/٢٥٥. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَخْصَبَتِ الْأَرْضُ، فَأَنْزِلُوا عَنْ ظَهْرِكُمْ وَأَعْطُوا حَقَّهُ الْكَلَاءَ. وَإِذَا أَجْدَبَتِ الْأَرْضُ فَاْمْضُوا عَلَيْهَا بِنَفْسِكُمْ، وَعَلَيْكُمْ بِالذُّلْجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ.

رَوَاهُ أَبُو يَعْلَى وَالتَّحَاوِيُّ وَابْنُ أَبِي شَيْبَةَ.

255/29. According to Anas رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘When the earth becomes fertile, dismount from your animals and give them their right to graze in that place; when the earth is barren, pass your animal through it fast (until it is energetic and quick); and see to it that you travel during the night [through the barren land], for indeed the distance of the earth is pleated at night.’”

Reported by Abū Ya‘lā, al-Ṭaḥāwī and al-Bayhaqī.

٣٠/٢٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سِرْتُمْ فِي الْخُصْبِ، فَأَمْكِنُوا الرِّكَابَ أَسْنَانَهَا وَلَا تُجَاوِزُوا الْمَنَازِلَ. وَإِذَا سِرْتُمْ فِي الْجُدْبِ، فَاسْتَجِدُّوا. وَعَلَيْكُمْ بِالذُّلْجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ. وَإِذَا تَعَوَّلَتْ لَكُمْ الْغَيْلَانُ، فَتَادُوا بِالْأَذَانِ. وَإِيَّاكُمْ وَالصَّلَاةَ عَلَى جَوَادِّ الطَّرِيقِ وَالتَّرْوَلِ عَلَيْهَا، فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسَّبَاعِ وَقَضَاءِ الْحَاجَةِ. فَإِنَّهَا الْمَلَاعِنُ.

رَوَاهُ أَحْمَدُ وَابْنُ السُّنَنِ.

<sup>255</sup> Set forth by •Abū Ya‘lā in *al-Musnad*, 6:301 §3618; •al-Ṭaḥāwī in *Mushkil al-āthār*, 1:106 §94; •al-Bayhaqī in *al-Sunan al-kubrā*, 5:256 §10123; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 7:195 §2630.

256/30. According to Jābir b. 'Abd Allāh رضي الله عنه, Allah's Messenger ﷺ said,

"Allow your animals to graze when you travel in the fertile lands [i.e., do not keep them muzzled], and do not go far (off) from your dwellings. And hasten with them when you travel through the barren land. See to it that you travel during the night, for indeed the distance of the earth is shortened at night. Make the call to prayer if you are troubled by a desert demon, and beware of offering prayers or dismounting on the open road, for it is the dwelling place of snakes and wild animals and a place where people relieve themselves—it is an unbecoming, cursed place."

Reported by Aḥmad and Ibn al-Sunnī.

٣١/٢٥٧. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُوصِيكُمْ بِهَذِهِ الْعُجَمِ خَيْرًا، أَنْ تَتَرَلُّوا بِهَا مَنَازِلَهَا، فَإِذَا أَصَابَتْكُمْ سَنَةٌ أَنْ تَنْجُوا عَلَيْهَا بِنَقِيهَا.

رَوَاهُ الْحَارِثُ.

257/31. According to Abū al-Dardā' رضي الله عنه,

"I heard Allah's Messenger ﷺ say: 'Allah orders you to treat these beasts of burden well (when you put them to work) and keep them at their places, and when afflicted with drought, hasten with them until they are agile and energetic.'"

Reported by al-Ḥārith.

٣٢/٢٥٨. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بَوَاطٍ وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَنِيِّ. وَكَانَ النَّاصِحُ يَعْقُبُهُ مِنَّا الْخُمْسَةُ

<sup>256</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad* 3:305 §14316; •Ibn al-Sunnī in *ʿAmal al-Yawm wa al-Layla*, 468–470 §532; •al-Munāwī in *Fayḍ al-Qadīr*, 1:374.

<sup>257</sup> Set forth by •al-Haythamī in *Bughyat al-Bāḥith ʿan Zawāʿid Musnad al-Ḥārith*, 2:838 §885.

وَالسَّتَّةُ وَالسَّبْعَةُ. فَذَارَتْ عَقْبَهُ رَجُلٌ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ. فَأَتَاخَهُ فَرَكِبَهُ ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضُ التَّلَدَّنِ. فَقَالَ لَهُ: شَأْنُ لَعْنِكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ هَذَا اللَّاعِنُ بَعِيرُهُ؟ قَالَ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: انْزِلْ عَنْهُ، فَلَا تَصْحَبْنَا بِمَلْعُونٍ. لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ. لَا تَوَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ.

رَوَاهُ مُسْلِمٌ.

258/32. According to Jābir b. ‘Abd Allāh ﷺ,

“We went out with Allah’s Messenger ﷺ on an expedition of Baṭn Buwāt and the Prophet ﷺ was looking for al-Majdī b. ‘Amr al-Juhanī. (We were so ill-equipped that) five, six, or seven of us had one camel that we took turns mounting and riding. When it was the turn of an *Anṣārī* to ride the camel, he made it kneel (for mounting it), and after getting on, he tried to raise it up but it hesitated. Upon this, the man said, ‘May Allah’s curse be upon you!’ On this, Allah’s Messenger ﷺ asked, ‘Who is the one who cursed his camel?’ The man said, ‘It was I, O Messenger of Allah.’ The Prophet ﷺ then said, ‘Get down from the camel and let us not have the cursed one [the camel] in our company. Do not curse your own selves or your children or your belongings. It is possible that your curse may correspond to the time in which Allah is apt to respond to your supplications and you receive what you ask for.’”

Reported by Muslim.

٣٣ / ٢٥٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي سَفَرٍ يَسِيرُ فَلَعَنَ رَجُلٌ نَاقَةً.

<sup>258</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd wa al-raqā'iq* [The Renunciation and Heart Softeners], Ch.: “The Long Narration of Jābir and the Story of Abū al-Yusr,” 4:2304 §3009; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:322 §2555; and cited by •Ibn Rajab al-Ḥanbalī in *Jāmi‘ al-‘Ulūm wa al-Hikam*, 1:149; •al-‘Asqalānī in *Fath al-Bārī*, 8:347; •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 335.

فَقَالَ: أَيْنَ صَاحِبُ النَّاقَةِ؟ فَقَالَ الرَّجُلُ: أَنَا. قَالَ: أَخْرُهَا، فَقَدْ أُجِبَتْ فِيهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادٍ جَيِّدٍ، وَقَالَ  
الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

259/33. According to Abū Hurayra رضي الله عنه,

“Once when Allah’s Messenger ﷺ was travelling on a journey, a man cursed a she-camel. The Prophet ﷺ asked, ‘Where is the owner of this she-camel?’ The man said, ‘It is I.’ The Prophet ﷺ said, ‘Keep it back, for your prayer against it has been answered (i.e., it has been cursed).’”

Reported by Aḥmad and al-Nasā’ī. According to al-Mundhirī:

“It was reported by Aḥmad with a fine chain.” According to al-Haythamī: “Its sources are authentic.”

٣٤/٢٦٠. عَنْ عَبْدِ اللَّهِ رضي الله عنه أَنَّهُ قَالَ: نَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فَانْطَلَقَ لِحَاجَتِهِ فَجَاءَ.  
وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْيَةٍ تَمْلٍ، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي شَجَرَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ:  
أَيُّكُمْ فَعَلَ هَذَا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: اطْفِئْهَا اطْفِئْهَا.  
رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ.

260/34. According to ‘Abd Allāh رضي الله عنه,

“The Prophet ﷺ dismounted during a journey for a break and went to relieve himself. (Upon returning, he found that) a man set an ant colony on fire—one that was either on the ground or in a tree. Allah’s Messenger ﷺ said, ‘Who among you did this?’ A man from them said,

<sup>259</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:428 §9518; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:252 §8815; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:314 §4223; •al-Haythamī in *Majma’ al-Zawā’id*, 8:77; •al-Taḥāwī in *Mushkil al-Āthār*, 9:171.

<sup>260</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:396 §3763; •al-Ṭayālīsī in *al-Musnad*, 1:46 §345; •al-Fākihī in *Akhbār Makka*, 5:141; •al-Haythamī in *Majma’ al-Zawā’id*, 4:41.

‘I did it, O Messenger of Allah.’ The Prophet ﷺ said, ‘Put the fire out. Put the fire out.’”

Reported by Aḥmad and al-Ṭayālīsī.

٣٥٠/٢٦١. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَرْيَةً تَمْلُ قَدْ حَرَّقَهَا. فَقَالَ: مَنْ حَرَّقَ هَذِهِ؟ قُلْنَا: نَحْنُ. قَالَ: إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ. رَوَاهُ أَبُو دَاوُدَ.

وَفِي رِوَايَةٍ: قَالَ: إِنَّهُ لَا يَنْبَغِي لِشَيْءٍ أَنْ يُعَذَّبَ بِعَذَابِ اللَّهِ. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَعَبْدُ الرَّزَّاقِ وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

261/35. According to ‘Abd Allāh ﷺ,

“Allah’s Messenger ﷺ saw an ant colony that we had set on fire and he asked, ‘Who set this on fire?’ We replied, ‘We did,’ and he said, ‘It is not fitting for anyone to punish with fire save the Lord of the Fire.’”

Reported by Abū Dāwūd.

According to another report, “It is not appropriate for man to punish with the punishment of Allah.”\*

Reported by Aḥmad, al-Nasā’ī and ‘Abd al-Razzāq. According to al-Haythamī: “Its sources are authentic.”

<sup>261</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:423 §4018; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “The Offensiveness of Burning the Enemy with Fire,” 3:55 §2675, and in *Kitāb al-Ādab* [The Good Manners], Ch.: “Killing Small Ants” 4:367 §5268; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:183 §8614; •‘Abd al-Razzāq in *al-Muṣannaf*, 5:213 §9414; •al-Haythamī in *Majma’ al-Zawā’id*, 4:41; •al-Bayhaqī in *Dalā’il al-Nubuwwa*, 6:32–33.

\* Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: “The Prohibition of Striking and Branding the Faces of Animals,” 3:1673 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:441 §5624; •al-Tabarānī in *al-Mu’jam al-Kabīr*, 10:332 §10822; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 367 and al-Zayla’ī in *Takhrij al-Aḥādīth wa al-Āthār*, 4:78.

٢٦٢/٣٦. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ، قَدْ وُسِمَ فِي وَجْهِهِ. فَقَالَ: لَعَنَ اللَّهُ الَّذِي وَسَّمَهُ.

رَوَاهُ مُسْلِمٌ.

262/36. Jābir رضي الله عنه reported that a donkey with a branded face passed by the Prophet ﷺ. (Upon seeing it) the Prophet ﷺ said,

“May Allah curse the one who branded him!”

Reported by Muslim.

٢٦٣/٣٧. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى حِمَارًا، قَدْ وُسِمَ فِي وَجْهِهِ. فَقَالَ: أَلَمْ أَنُحَرِّمَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَهُ.

رَوَاهُ ابْنُ جِبَانَ وَأَبُو يَعْلَى.

263/37. Jābir رضي الله عنه reported that the Prophet ﷺ saw a donkey with a branded face. He asked,

“Did I not forbid this? May Allah curse the one who did this!”

Reported by Ibn Hibbān and Abū Ya‘lā.

٢٦٤/٣٨. وَعَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِحِمَارٍ قَدْ وُسِمَ فِي وَجْهِهِ. يُدَخِّنُ مَنْخَرَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ فَعَلَ هَذَا؟ لَا يَسْمَنَ أَحَدٌ الْوَجْهَ. لَا يَضْرِبَنَّ أَحَدٌ الْوَجْهَ.

<sup>262</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: “The Prohibition of Striking and Branding the Faces of Animals,” 3:1673 §2117; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:323 §14499; •Abd al-Razzāq in *al-Musnad*, 9:444 §17949; •Ibn Hibbān in *al-Shaḥīḥ*, 12:432 §5627; •Abū Ya‘lā in *al-Musnad*, 4:76 §2099; •al-Bukhārī in *al-Adab al-Mufrad*, 72 §175; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:35 §13037; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:153 §3464; and cited by •al-Nawawī in *Riyāḍ al-Sāliḥīn*, 367 and al-‘Aynī in *Umdat al-Qārī*, 21:139.

<sup>263</sup> Set forth by •Ibn Hibbān in *al-Shaḥīḥ*, 12:432 §5627, and Abū Ya‘lā in *al-Musnad*, 4:76 §2099.

رَوَاهُ أَحْمَدُ وَعَبْدُ الرَّزَّاقِ وَالْبُخَارِيُّ فِي الْأَدَبِ.

264/38. Jābir رضي الله عنه also reported that the Prophet ﷺ passed by a donkey whose face had been branded and smoke was being blown into its nostrils. Allah's Messenger ﷺ said,

"Who did this? None of you should ever brand or strike anyone on the face."

Reported by Aḥmad, 'Abd al-Razzāq and al-Bukhārī in *al-Adab [al-mufrad]*.

٣٩ / ٢٦٥. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَأَنْكَرَ ذَلِكَ. قَالَ: فَوَاللَّهِ، لَا أَسْمُهُ إِلَّا فِي أَفْصَى شَيْءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ. فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ.

265/39. According to Ibn 'Abbās رضي الله عنه,

"Allah's Messenger ﷺ saw a donkey whose face was branded and he disapproved the action, saying: 'By Allah, I only brand that limb of the animal which is far from its face.' Then the Prophet called for a donkey and he branded it on its buttocks. He was in fact the first person to brand an animal on its buttocks."

Reported by Muslim and Ibn Ḥibbān.

٤٠ / ٢٦٦. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ الْعَبَّاسَ وَسَمَ بَعِيرًا أَوْ دَابَّةً فِي وَجْهِهِ، فَرَأَاهُ النَّبِيُّ

<sup>264</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:323 §14499; •Abd al-Razzāq in *al-Muṣannaf*, 9:444 §17949; •al-Bukhārī in *al-Adab al-Mufrad*, 72 §175.

<sup>265</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: "The Prohibition of Striking and Branding the Faces of Animals," 4:1673 §2118; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:441 §5624; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 10:332 §10822; and cited by •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 367; •al-Zaylaʿī in *Takhrij al-Aḥādīth wa al-Āthār*, 4:78.

فَغَضِبَ. فَقَالَ عَبَّاسٌ: لَا أَسْمُهُ إِلَّا فِي آخِرِهِ. فَوَسَّمَهُ فِي جَاعِرَتَيْهِ.

رَوَاهُ ابْنُ حِبَّانَ وَالْبَيْهَقِيُّ.

266/40. According to Ibn 'Abbās ؓ, al-'Abbās branded a camel or another animal on its face, and the Prophet ﷺ became angry when he saw it. Al-'Abbās said:

"I shall only brand it on its hind limbs (instead of face)," and so he branded it on its buttocks.

Reported by Ibn Hibbān and al-Bayhaqī.

٢٦٧ / ٤١. عَنْ ابْنِ عَبَّاسٍ ؓ قَالَ: مَنَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَأَبُو يَعْلَى.

267/41. Ibn 'Abbās ؓ said,

"Allah's Messenger ﷺ forbade instigating fights between animals."

Reported by Abū Dāwūd, al-Tirmidhī and Abū Ya'la.

٢٦٨ / ٤٢. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَتَوُذَّنَ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجُلْحَاءُ مِنَ الشَّاةِ الْقَرَنَاءِ.

وَفِي رِوَايَةِ أَحْمَدَ: تَنْطَحُّهَا.

<sup>266</sup> Set forth by •Ibn Hibbān in *al-Sahīh*, 12:440 §5623; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:36 §13041; and cited by •al-Zayla'ī in *Takhrīj al-Ahādīth wa al-Āthār*, 4:78.

<sup>267</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Sowing Discord Between Animals," 3:26 §2562; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Sowing Discord Between Animals and Striking and Branding Faces," 4:210 §1708; •Abu Ya'la in *al-Musnad*, 4:389 §2509; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:85 §11123; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:22 §19567, and in *Shu'ab al-Imān*, 5:246 §6539; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:147 §3437.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ  
حَسَنٌ صَحِيحٌ.

268/42. According to Abū Hurayra رضي الله عنه,

“Allah’s Messenger ﷺ said, ‘On the Day of Resurrection, you will most certainly restore the rights of those to whom they are owed; even the hornless sheep will take revenge on the horned sheep.’”

According to Aḥmad, “The hornless sheep will ram the horned sheep.”

Reported by Muslim, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, “Abū Hurayra’s tradition is fine authentic.”

٤٣/٢٦٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى الْفَجْرَ فِي السَّفَرِ،  
مَشَى.

رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ. وَقَالَ الْمَقْدِسِيُّ: إِسْنَادُهُ صَحِيحٌ.

269/43. Anas b. Mālik رضي الله عنه reported,

“When the Prophet ﷺ offered the Morning Prayer on a journey, he would walk [for a while; he would not ride an animal out to prayer area in dark].”

<sup>268</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Oppression,” 41997 §2582; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:301, 411 §§7983, 9322; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā’iq* [The Description of the Resurrection and Heart Softeners], Ch.: “The Issue of Reckoning and Retribution,” 4:614 §2420; •Abū Ya’lā in *al-Musnad*, 11:395 §6513; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:93 §11285; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:217 §5455; and cited by •Ibn Ḥazm in *al-Muḥallā*, 1:15 and al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 74.

<sup>269</sup> Set forth by •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 7:92 §§6951, 2724; •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:255 §10118; •Abū Nu’aym in *Hilyat al-Awliyā’*, 8:180; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 7:271; •al-Haythamī in *Majma’ al-Zawā’id*, 3:215.

Reported by al-Ṭabarānī, al-Bayhaqī and Abū Nuʿaym. According to al-Maqqisī, "Its chain is authentic."

٢٧٠/٤٤. عَنْ يَحْيَى بْنِ سَعِيدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ رُبِّي وَهُوَ يَمْسَحُ وَجْهَ فَرَسِهِ بِرِدَائِهِ.

رَوَاهُ مَالِكٌ وَابْنُ مَنْصُورٍ.

270/44. According to Yaḥyā b. Saʿīd رضي الله عنه,

"Allah's Messenger ﷺ was seen wiping the face of his steed with his shirt."

Reported by Mālik and Ibn Maṣṣūr.

٢٧١/٤٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، انْتَفَتَتْ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ هَذَا وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ. فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، تَعَجُّبًا وَفَزَعًا. أَبَقَرَةٌ تَكَلِّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنِّي أَوْ مِنْ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ. مُتَّفَقٌ عَلَيْهِ.

271/45. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Once a man was driving a cow loaded with luggage, and the cow turned toward him and said, 'I was not created for this; I was only

<sup>270</sup> Set forth by •Mālik in *al-Muwattaʿa*: Bk.: *al-Jihād* [The Striving], Ch.: "Horses, Racing, and Spending on Military Expeditions," 2:468 §1002; •Saʿīd b. Maṣṣūr in *al-Sunan*, 2:203 §2438; •al-Haythamī in *Bughyat al-Bāḥith ʿan Zawāʿid Musnad al-Ḥārith*, 2:675 §651; and cited by •Ibn ʿAbd al-Barr in *al-Tamhīd*, 24:101.

<sup>271</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil aṣḥāb al-nabī* ﷺ [The Virtues of the Prophetic companions], Ch.: "The Virtues of Abū Bakr al-Ṣiddīq رضي الله عنه," 3:1339 §3463; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil al-ṣaḥāba* رضي الله عنهم [The Virtues of the Companions], Ch.: "The Virtues of Abū Bakr رضي الله عنه," 4:1858 §2388; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib ʿan Rasūl Allāh* ﷺ [The Exemplary

created for farming.’ The people proclaimed in shock and amazement, ‘Glory to Allah! A speaking cow?’ Allah’s Messenger ﷺ said, ‘Indeed, I, Abū Bakr, and ‘Umar believe in this.’”

Agreed upon.

٤٦/٢٧٢. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ وَاضِعَ رِجْلَهُ عَلَى صَفْحَةِ شَاةٍ، وَهُوَ يَحْدُ شَفْرَتَهُ، وَهِيَ تَلْحَظُ إِلَيْهِ بَصَرَهَا. فَقَالَ النَّبِيُّ ﷺ: أَفَلَا قَبْلَ هَذَا أَوْ تُرِيدُ أَنْ تُمِيتَهَا مَوْتَتَيْنِ؟

وَفِي رِوَايَةٍ لِلْحَاكِمِ: فَقَالَ النَّبِيُّ ﷺ: أَتُرِيدُ أَنْ تُمِيتَهَا مَوْتَاتٍ؟ هَلَّا حَدَدْتَ شَفْرَتَكَ قَبْلَ أَنْ تُصْجِعَهَا؟

رَوَاهُ الطَّبْرَانِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

272/46. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا,

“Once Allah’s Messenger ﷺ passed by a man who was placing his foot on a sheep as he was sharpening his blade, and the sheep was looking at it. The Prophet ﷺ said, “Should you not do this before you slaughter it, or do you want to cause it to die twice over?”

According to al-Hākim: “The Prophet ﷺ said: ‘Do you want to cause it to die multiple deaths? Why do you not sharpen your blade before you turn it on its side?’”

Reported by al-Ṭabarānī and al-Hākim. According to al-Hākim:

“This is an authentic tradition conforming to the stipulation of

Traits Mentioned by Allāh’s Messenger ﷺ], Ch.: “The Exemplary Traits of Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا,” 5:615 §3677.

<sup>272</sup> Set forth by •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 11:332 §11916, and in *al-Mu’jam al-Awsat*, 4:53 §3590; •al-Hākim in *al-Mustadrak*, 4:260 §7570; •al-Bayhaqī in *al-Sunan al-Kubrā*, 90:280 §18922; •al-Mundhirī in *al-Tarḡhib wa al-Tarhīb*, 3:142 §3422; •al-Haythamī in *Majma‘ al-Zawā‘id*, 4:33.

the two Shaykhs." According to al-Haythamī: "Its sources are authentic."

٤٧/٢٧٣. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِحَدِّ السِّفَارِ وَأَنْ تَوَارَى عَنِ الْبَهَائِمِ وَقَالَ: إِذَا ذَبَحَ أَحَدُكُمْ، فَلْيُجْهِزْ.  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه.

273/47. According to 'Abd Allāh b. 'Umar رضي الله عنهما,

"Allah's Messenger ﷺ commanded that we sharpen the blades and hide them from the animals. He added: 'When one of you slaughters, let him finish it fast.'"

Reported by Aḥmad and Ibn Mājah.

٤٨/٢٧٤. عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يَجْبُونَ أَسْنِمَةَ الْإِبِلِ، وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ. فَقَالَ: مَا يُقْطَعُ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فِيهَا مَيْتَةٌ.  
رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ.

274/48. According to Abū Wāqid al-Laythī رضي الله عنه,

"When the Prophet ﷺ entered Medina (he observed that) the people would cut off the humps of the live camels and the thick fatty tails of the live sheep. He said: 'Whatever is cut off a live animal is carrion.'"

<sup>273</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:108 §5864; •Ibn Mājah in *al-Sunan*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: "When You Slaughter, Slaughter Well," 2:1059 §3172; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:280 §18920, and in *Shu'ab al-Imān*, 7:483 §11074; •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 2:101 §1671.

<sup>274</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣayd* [The Hunting], Ch.: "When Something is Cut Off from Game," 3:111 §2858; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Hunting], Ch.: "That Which is Cut Off from a Living Animal Takes the Ruling of an Animal that Has Died Without Lawful Slaughtering," 4:74 §1480; •al-Dārimī in *al-Sunan*, 2:128 §2018; •'Abd al-Razzāq in *al-Muṣannaf*, 4:494 §8612; •al-Dāraquṭnī in *al-Sunan*, 4:292 §83; •Abū Ya'lā in *al-Musnad*, 3:36 §1450; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*,

Reported by Abū Dāwūd, al-Tirmidhī and al-Dārimī.

٤٩/٢٧٥. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ. فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ. فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرِشُ. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: مَنْ فَجَعَ هَذِهِ بَوْلِدَهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا. وَرَأَى قَرِيَةً نَمْلٌ قَدْ حَرَّقْنَاهَا فَقَالَ: مَنْ حَرَّقَ هَذِهِ؟ قُلْنَا: نَحْنُ. قَالَ: إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

رَوَاهُ أَبُو دَاوُدَ.

275/49. According to ‘Abd Allah ﷺ,

“Once we were with Allah’s Messenger ﷺ on a journey and he went to relieve himself. (When he was away) we saw a sparrow with her two young hatchlings. We took the hatchlings from it, and (greatly upset) she came and began to spread out her wings. When the Prophet ﷺ returned, he asked, ‘Who tormented this bird by taking her young ones? Give them back to her.’ Also, he saw an anthill that we had set on fire and said, ‘Who set this on fire?’ When we told him that we did it, he said, ‘It is not fitting for anyone to punish with fire save the Lord of the Fire.’”

Reported by Abū Dāwūd.

٥٠/٢٧٦. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَمَرَرْنَا بِشَجَرَةٍ فِيهَا فَرْخَا حُمْرَةٍ، فَأَخَذْنَاهُمَا. قَالَ: فَجَاءَتِ الْحُمْرَةُ إِلَى النَّبِيِّ ﷺ وَهِيَ تَصْنِيحُ.

3:248 §3304; •Ibn al-Ja’d in *al-Musnad*, 1:434 §2952; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:245 §18703.

<sup>275</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “The Offensiveness of Burning the Enemy with Fire,” 3:55 §2675, and in *Kitāb al-Ādab* [The Good Manners], Ch.: “Killing Small Ants,” 4:367 §5268; and cited by •al-Dhahabī in *al-Kabā’ir*, 1:206; •al-Zayla’ī in *Naṣb al-Rāya*, 3:407; •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 367 §367; •al-Bayhaqī in *Dalā’il al-Nubuwwa*, 6:32–33; •Ibn Kathīr in *Shamā’il al-Rasūl* ﷺ, 289.

فَقَالَ: مَنْ فَجَعَ هَذِهِ بِفَرْخَيْهَا؟ قَالَ: فَقُلْنَا: نَحْنُ. قَالَ: رُدُّوهُمَا.

رَوَاهُ الْحَاكِمُ وَالْبَيْهَقِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

276/50. 'Abd Allāh b. Mas'ūd   said,

“Once when we were on a journey with Allah’s Messenger  , we passed by a tree that had two hatchlings of a lark in it and we took them. Afterwards, the sparrow [mother] went to the Prophet  , screaming. The Prophet   asked, ‘Who tormented this bird by taking her young ones?’ When we told him that we did it, he said, ‘Give them back to her.’”

Reported by al-Hākim and al-Bayhaqī. According to al-Hākim:  
“This tradition has an authentic chain of transmission.”

٢٧٧/٥١. عَنْ يَعْلَى بْنِ سِيَابَةَ   قَالَ: كُنْتُ مَعَ النَّبِيِّ   فِي مَسِيرٍ لَهُ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَةً. فَأَمَرَ وَدَيْتَيْنِ فَأَنْصَمَتَا إِحْدَاهُمَا إِلَى الْأُخْرَى. ثُمَّ أَمَرَهُمَا فَرَجَعَتَا إِلَى مَنَابِتِهِمَا. وَجَاءَ بَعِيرٌ فَضَرَبَ بِجِرَانِهِ إِلَى الْأَرْضِ ثُمَّ جَرَّ حَتَّى ابْتَلَّ مَا حَوْلَهُ. فَقَالَ النَّبِيُّ  : أَتَدْرُونَ مَا يَقُولُ الْبَعِيرُ؟ إِنَّهُ يَزْعُمُ أَنَّ صَاحِبَهُ يُرِيدُ نَحْرَهُ. فَبَعَثَ إِلَيْهِ النَّبِيُّ   فَقَالَ: أَوَاهِبُهُ أَنْتَ لِي. فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي مَالٌ أَحَبُّ إِلَيَّ مِنْهُ. قَالَ: اسْتَوْصِ بِهِ مَعْرُوفًا. فَقَالَ: لَا جَرَمَ لَا أَكْرِمُ مَا لَا لِي كَرَامَتُهُ، يَا رَسُولَ اللَّهِ. وَاتَى عَلَى قَبْرِ يُعَذَّبُ صَاحِبُهُ فَقَالَ: إِنَّهُ يُعَذَّبُ فِي غَيْرِ كَبِيرٍ. فَأَمَرَ بِجَرِيدَةٍ فَوَضَعَتْ عَلَى قَبْرِهِ فَقَالَ: عَسَى أَنْ يُخَفَّفَ عَنْهُ مَا دَامَتْ رَطْبَةٌ.

رَوَاهُ أَحْمَدُ. وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ حَسَنٌ وَرِجَالُهُ ثِقَاتٌ.

<sup>276</sup> Set forth by •al-Hākim in *al-Mustadrak*: Bk.: *al-Dhabā'ih* [The Slaughtered Animals], Ch.: “4:267 §7599; •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 1:321; •al-Hannād in *al-Zuhd*, 2:620 §1337; •al-Jazarī in *al-Nihāya*, 4:121.

277/51. According to Ya'la b. Siyāba ؓ,

"I was once with the Prophet ﷺ on a journey and he wished to relieve himself. He ordered two palm trees that united together obeying his command. (After he was relieved) he ordered them and they returned to their respective original positions. Then a camel presented himself to the Prophet ﷺ scraping his neck along the ground. He cried much, making the ground wet. The Prophet ﷺ said, "Do you know what this camel is saying? He is saying his master is about to slaughter him." The Prophet ﷺ then sent for the owner of the camel and said to him, 'Give it to me as a gift.' The man replied, 'O Messenger of Allah! I have no property more beloved to me than it!' 'So,' the Prophet ﷺ said, 'see to it that you treat it well.' The man said, 'Certainly; it is indeed my most prized possession, O Messenger of Allah!' Later, the Prophet happened upon a grave whose inhabitant was suffering torment. He said, 'Certainly, he is being punished for something [deemed] insignificant.' Then, the Prophet ﷺ ordered for a palm leaf, and he placed it upon his grave and said, 'Perhaps this will lighten the burden of his torment so long as it remains moist.'"

Reported by Aḥmad, according to al-Haythamī, "Its chain is fine and resources reliable."

٢٧٨ / ٥٢. عَنْ أُمِّ سَلَمَةَ ؓ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ فِي الصَّحْرَاءِ فَإِذَا مَنَادُ يُنَادِيهِ «يَا رَسُولَ اللَّهِ». فَالْتَفَتَ فَلَمْ يَرِ أَحَدًا. ثُمَّ التَفَتَ فَإِذَا ظَبْيَةٌ مُوثَقَةٌ. فَقَالَتْ: أَذُنٌ مِنِّي، يَا رَسُولَ اللَّهِ. فَدَنَا مِنْهَا فَقَالَ: حَاجَتُكَ؟ قَالَتْ: إِنَّ لِي خَشْفَيْنِ فِي ذَلِكَ الْجَبَلِ. فَخَلَّنِي حَتَّى أَذْهَبَ فَأَرْضِعَهُمَا ثُمَّ أَرْجِعْ إِلَيْكَ. قَالَ: وَتَفْعَلِينَ؟ قَالَتْ: عَذَّبَنِي اللَّهُ عَذَابَ الْعَشَّارِ إِنْ لَمْ أَفْعَلْ. فَأَطْلَقَهَا، فَذَهَبَتْ، فَأَرْضَعْتُ خَشْفَيْهَا، ثُمَّ رَجَعْتُ، فَأَوْثَقَهَا. وَانْتَبَهَ الْأَعْرَابِيُّ فَقَالَ: لَكَ حَاجَةٌ، يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ، تُطَلِّقُ هَذِهِ. فَأَطْلَقَهَا، فَخَرَجَتْ تَعْدُو وَهِيَ تَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ.

<sup>277</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17595; •al-Khaṭīb al-Baghdādī in *Mūḍih Awhām al-Jam' wa al-Tafriq*, 1:272; •al-Haythamī in *Majmā' al-Zawā'id*, 1:205, 9:6.

رَوَاهُ الطَّبْرَانِيُّ.

278/52. Umm Salama رضي الله عنها said,

"Once when Allah's Messenger ﷺ was (travelling) in the desert, a caller shouted, 'O Messenger of Allah!' When the Prophet ﷺ turned to look, he did not see anyone. Suddenly, he turned and saw a female gazelle that was tied up. She said, 'O Messenger of Allah! Come close to me.' The Prophet ﷺ came close to her and asked, 'What do you need?' She said, 'I have two fawns on that mountain over there. Give me leave so I can feed them and then I will return to you.' The Prophet ﷺ asked, 'Is that what you really intend to do?' The gazelle said, 'May Allah punish me with severe torment if I do not do it.' The Prophet then let her go and she went (to the mountain), fed her two fawns, and returned to him and he tied her back up. The Bedouin (who had tied that gazelle) noticed this and asked, 'O Messenger of Allah! Do you have a need?' The Prophet ﷺ replied, 'Yes. You should release this gazelle.' The Bedouin released her and she took flight, uttering, 'I bear witness that there is no God but Allah and that indeed you are Allah's Messenger.'"

Reported by al-Ṭabarānī.

٥٣/٢٧٩. عَنْ شَمْرِ بْنِ عَطِيَّةٍ رضي الله عنه عَنْ رَجُلٍ مِنْ مَرْيَتَةٍ أَوْ جُهَيْنَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ فَإِذَا هُوَ بِقَرِيبٍ مِنْ مِائَةِ ذَنْبٍ قَدْ أَفْعَيْنَ وَفُودُ الذَّنَابِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: تَرْضَحُوا لَهُمْ شَيْئًا مِنْ طَعَامِكُمْ وَتَأْمِنُونَ عَلَى مَا سِوَى ذَلِكَ؟ فَشَكُّوا إِلَى رَسُولِ اللَّهِ ﷺ الْحَاجَّةَ. قَالَ: فَأَذِنُوهُمْ. قَالَ: فَأَذِنُوهُمْ فَخَرَجْنَ وَلَهُنَّ عَوَاءٌ.

رَوَاهُ الدَّارِمِيُّ.

<sup>278</sup> Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 23:331 §763; •al-Mundhirī in *al-Tarḡīb wa al-Tarhīb*, 1:321 §1176; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:380; and cited by •al-'Asqalānī in *Lisān al-Mīzān*, 6:311 §1124; •Ibn Kathīr in *Tuhfat al-Ṭālib*, 1:186 §80; •al-Haythamī in *Majma' al-Zawā'id*, 8:295.

279/53. Shimr b. 'Aṭiyya ر. reported that a man from Muzayna [or Juhayna] said:

“Once when Allah’s Messenger ﷺ finished praying the Morning prayer, about a hundred wolves approached Allah’s Messenger sitting with hind-legs sprawled on the ground and fore-legs raised, seated on their hips, representing their kind. Allah’s Messenger ﷺ said to the Companions: ‘Spare a portion of your food for these wolves saving the rest of food (from the wolves).’ Then the wolves complained of their need. He said, ‘Allow them.’ Then they allowed (the wolves) and they left, producing their specific voice.”

Reported by al-Dārimī.

٥٤/٢٨٠. عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ ر. قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ بِالْبَيْعِ، فَإِذَا الذِّئْبُ مُفْتَرِشًا ذِرَاعِيهِ عَلَى الطَّرِيقِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَذَا أَوْيَسٌ، يَسْتَفْرِضُ فَأَفْرِضُوا لَهُ. قَالُوا: نَرَى رَأْيَكَ، يَا رَسُولَ اللَّهِ. قَالَ: مِنْ كُلِّ سَائِمَةٍ شَاةٌ فِي كُلِّ عَامٍ. قَالُوا: كَثِيرٌ. قَالَ: فَأَشَارَ إِلَى الذِّئْبِ أَنْ خَالِسَهُمْ. فَانْطَلَقَ الذِّئْبُ. رَوَاهُ الْبَيْهَقِيُّ.

280/54. According to Ḥamza b. Abī Usayd ر.,

“Allah’s Messenger ﷺ was going out to perform the funeral prayer at al-Baqīʿ for a man from the Anṣār when, suddenly, he saw a wolf sprawling his legs on the road. (Seeing it) Allah’s Messenger ﷺ said, ‘This wolf is demanding its share (from you) to eat, so give it its share.’ The Companions asked, ‘O Messenger of Allah! What do you think we should give it?’ He said, ‘Every year each share-holder should give

<sup>279</sup> Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: “How Allāh honoured His Prophet ﷺ by Making the Trees, Animals and Jinn Believe in Him,” 1:25 §22; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:376.

<sup>280</sup> Set forth by •al-Bayhaqī in *Dalā’il al-Nubuwwa*, 6:40, and cited by Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:146, and in *Shamā’il al-Rasūl* ﷺ, 343, 344, and al-Suyūṭī in *al-Khaṣā’iṣ al-Kubrā*, 2:62.

a sheep.' The Companions replied, 'That is too much,' so the Prophet told the wolf to snatch it from them. So the wolf left."

Reported by al-Bayhaqī.

٥٥ / ٢٨١. عَنْ يَعْلَى بْنِ مُرَّةٍ التَّقْفِيِّ رضي الله عنه قَالَ: ثَلَاثَةُ أَشْيَاءَ رَأَيْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ. بَيْنَ نَحْنُ نَسِيرُ مَعَهُ إِذْ مَرَرْنَا بِبَعِيرٍ يُسْنَى عَلَيْهِ. فَلَمَّا رَأَاهُ الْبَعِيرُ، جَرَجَرَ وَوَضَعَ جِرَانَهُ. فَوَقَفَ عَلَيْهِ النَّبِيُّ ﷺ فَقَالَ: أَيْنَ صَاحِبُ هَذَا الْبَعِيرِ؟ فَجَاءَ، فَقَالَ: بَعْينيه؟ فَقَالَ: لَا، بَلْ أَهْبُهُ لَكَ. فَقَالَ: لَا، بَعْينيه. قَالَ: لَا، بَلْ أَهْبُهُ لَكَ، وَإِنَّهُ لِأَهْلٍ بَيْتٍ مَا لَهُمْ مَعِيشَةٌ غَيْرُهُ. قَالَ: أَمَا إِذْ ذَكَرْتَ هَذَا مِنْ أَمْرِهِ فَإِنَّهُ شَكََا كَثْرَةَ الْعَمَلِ وَقَلَّةَ الْعَلْفِ. فَأَحْسِنُوا إِلَيْهِ. قَالَ: ثُمَّ سَرَرْنَا فَنَزَلْنَا مَنْزِلًا، فَتَنَامَ النَّبِيُّ ﷺ. فَجَاءَتْ شَجَرَةٌ تَشُقُّ الْأَرْضَ حَتَّى غَشِيَتْهُ، ثُمَّ رَجَعَتْ إِلَى مَكَانِهَا. فَلَمَّا اسْتَيْقَظَ ذَكَرْتُ لَهُ، فَقَالَ: هِيَ شَجَرَةٌ اسْتَأْذَنْتَ رَبَّهَا ﷻ أَنْ تُسَلَّمَ عَلَى رَسُولِ اللَّهِ فَأَذِنَ لَهَا. قَالَ: ثُمَّ سَرَرْنَا فَمَرَرْنَا بِمَاءٍ فَأَتَتْهُ امْرَأَةٌ بِابْنٍ لَهَا؛ بِهِ جَنَّةٌ. فَأَخَذَ النَّبِيُّ ﷺ بِمَنْخَرِهِ فَقَالَ: اخْرُجْ، إِنِّي مُحَمَّدٌ رَسُولُ اللَّهِ. قَالَ: ثُمَّ سَرَرْنَا، فَلَمَّا رَجَعْنَا مِنْ سَفَرِنَا مَرَرْنَا بِذَلِكَ الْمَاءِ، فَأَتَتْهُ الْمَرْأَةُ بِجُرْزٍ وَلَبِنٍ. فَأَمَرَهَا أَنْ تَرُدَّ الْجُرْزَ وَأَمَرَ أَصْحَابَهُ فَشَرَبُوا مِنَ اللَّبَنِ. فَسَأَلَهَا عَنِ الصَّبِيِّ. فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا رَأَيْنَا مِنْهُ رَيْبًا بَعْدَكَ.

رَوَاهُ أَحْمَدُ وَأَبُو نُعَيْمٍ وَابْنُ حُمَيْدٍ. وَقَالَ الْمُؤَدِّرِيُّ: إِسْنَادُهُ جَيِّدٌ. وَقَالَ  
الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسْنَادَيْنِ وَالطَّبْرَانِيُّ بِنَحْوِهِ وَأَحَدُ إِسْنَادَيْ أَحْمَدَ رِجَالُهُ  
رِجَالُ الصَّحِيحِ.

281/55. According to Ya'lā b. Murra al-Thaqafi رضي الله عنه,

"I observed three things (i.e., miracles) of Allah's Messenger ﷺ. Once when we were travelling with him, we passed by a camel which

<sup>281</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:170, 173; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:158 §184; •Abd b. Ḥumayd in *al-Musnad*, 1:154

was being loaded with water. When the camel saw the Prophet ﷺ, it gurgled and lowered its head (in veneration). The Prophet ﷺ stood in front of it and asked, 'Where is the owner of this camel?' The owner came and Allah's Messenger ﷺ asked, 'Would you sell it to me?' He said, nay, I submit it to you as a gift, but Allah's Messenger ﷺ said, 'You better sell it to me.' The owner once again submitted, 'Nay, it is a gift from me. Indeed, it belongs to a family who do not own anything besides it.' The Prophet ﷺ said: 'If that is the case, it has complained to me that it is overworked and is underfed, so treat it well.' We continued on our journey until we encamped at an area, and the Prophet ﷺ went to sleep. In the meanwhile, a tree came to him, cutting through the ground and giving him shade for a while before returning to where it was. When the Prophet ﷺ woke up, I informed him of this and he said, 'It sought its Lord's permission to greet Allah's Messenger and Allah allowed it.' We continued once again on our journey until we passed by an oasis. There, a woman came to him with her son who was possessed. The Prophet ﷺ took hold of him by the nostrils and called out [to the jinn possessing him], 'Get out! I am Muhammad, Allah's Messenger.' We continued on our way, and when we returned from our journey, we passed by the same oasis and that woman came to us with meat and fresh milk. The Prophet ﷺ told her to take the meat back and he ordered his Companions to drink the milk. And they acted accordingly. The Prophet ﷺ then asked the woman about her son and she replied: 'By the One who sent you with the truth, we have not seen any uneasiness with him since!'"

Reported by Aḥmad, Abū Nu'aym and Ibn Ḥumayd. According to al-Mundhirī, "Its chain of narration is good." Al-Haythamī said, "It was reported by Aḥmad with two chains, as well as al-Tabarānī; the sources in one of Aḥmad's chains are authentic."

٥٦/٢٨٢. عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ أَقْبَلَ بَعِيرٌ يَغْدُو حَتَّى وَقَفَ عَلَى هَامَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَيُّهَا الْبَعِيرُ، اسْكُنْ. فَإِنْ تَكُ صَادِقًا

§405; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:144 §3430; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:368, and al-Haythamī in *Majma' al-Zawā'id*, 9:5.

فَلَكَ صِدْقُكَ، وَإِنْ تَكُ كَاذِبًا فَعَلَيْكَ كَذِبُكَ. مَعَ أَنَّ اللَّهَ تَعَالَى قَدْ آمَنَ عَائِدُنَا وَلَيْسَ بِخَائِبٍ لَا يُدْنَا. فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ هَذَا الْبَعِيرُ؟ فَقَالَ: هَذَا بَعِيرٌ قَدْ هَمَّ أَهْلُهُ بِنَحْرِهِ وَأَكَلَ لَحْمَهُ فَهَرَبَ مِنْهُمْ وَاسْتَعَاثَ بِنَبِيِّكُمْ. فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ أَصْحَابُهُ يَتَعَادُونَ. فَلَمَّا نَظَرَ إِلَيْهِمُ الْبَعِيرُ، عَادَ إِلَى هَامَةِ رَسُولِ اللَّهِ ﷺ فَلَادَ بِهَا. فَقَالُوا: يَا رَسُولَ اللَّهِ، هَذَا بَعِيرُنَا هَرَبَ مِنْذُ ثَلَاثَةِ أَيَّامٍ. فَلَمْ نَلْقَهُ إِلَّا بَيْنَ يَدَيْكَ. فَقَالَ ﷺ: أَمَّا إِنَّهُ يَشْكُو إِلَيَّ، فَبَسَّطَ الشَّكَايَةَ. فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّهُ رَبِّي فِي أَمْنِكُمْ أَحْوَالًا، وَكُنْتُمْ تَحْمِلُونَهُ عَلَيْهِ فِي الصَّيْفِ إِلَى مَوْضِعِ الْكَلَاءِ. فَإِذَا كَانَ الشِّتَاءُ رَحَلْتُمْ إِلَى مَوْضِعِ الدَّفَاءِ. فَلَمَّا كَبُرَ اسْتَفْحَلْتُمُوهُ، فَزَرَقْتُمْ اللَّهُ مِنْهُ إِبِلًا سَائِمَةً. فَلَمَّا أَدْرَكَتْهُ هَذِهِ السَّنَةُ الْخَصْبَةُ، هَمَمْتُمْ بِنَحْرِهِ وَأَكَلَ لَحْمَهُ. فَقَالُوا: قَدْ، وَاللَّهِ، كَانَ ذَلِكَ، يَا رَسُولَ اللَّهِ. فَقَالَ ﷺ: مَا هَذَا جَزَاءُ الْمَمْلُوكِ الصَّالِحِ مِنْ مَوْلَاهُ؟ فَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّا لَا نَبِيعُهُ وَلَا نَنْحُرُهُ. فَقَالَ ﷺ: كَذَبْتُمْ. قَدْ اسْتَعَاثَ بِكُمْ فَلَمْ تُغِيثُوهُ، وَأَنَا أَوَّلِي بِالرَّحْمَةِ مِنْكُمْ. فَإِنَّ اللَّهَ نَزَعَ الرَّحْمَةَ مِنْ قُلُوبِ الْمُنَافِقِينَ وَأَسْكَنَهَا فِي قُلُوبِ الْمُؤْمِنِينَ. فَاشْتَرَاهُ ﷺ مِنْهُمْ بِبَايَةِ دِرْهَمٍ، وَقَالَ: يَا أَيُّهَا الْبَعِيرُ، انْطَلِقْ فَأَنْتَ حُرٌّ لَوْجِهِ اللَّهِ تَعَالَى. فَرَعَى عَلَى هَامَةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ ﷺ: آمِينَ. ثُمَّ دَعَا فَقَالَ: آمِينَ. ثُمَّ دَعَا فَقَالَ: آمِينَ. ثُمَّ دَعَا الرَّابِعَةَ فَبَكَى ﷺ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا يَقُولُ هَذَا الْبَعِيرُ؟ قَالَ: جَزَاكَ اللَّهُ، أَيُّهَا النَّبِيُّ، عَنِ الْإِسْلَامِ وَالْقُرْآنِ خَيْرًا. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: سَكَنَ اللَّهُ رُعْبَ أُمَّتِكَ يَوْمَ الْقِيَامَةِ كَمَا سَكَنْتَ رُعْبِي. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: حَقَّنَ اللَّهُ دِمَاءَ أُمَّتِكَ مِنْ أَعْدَائِهَا كَمَا حَقَنْتَ دَمِي. فَقُلْتُ: آمِينَ. ثُمَّ قَالَ: لَا جَعَلَ اللَّهُ بِأَسْهًا بَيْنَهَا، فَبَكَيتُ. فَإِنَّ هَذِهِ الْخِصَالِ سَأَلْتُ رَبِّي فَأَعْطَانِيهَا وَمَنْعَنِي هَذِهِ، وَأَخْبَرَنِي جِبْرِيلُ عَنِ اللَّهِ تَعَالَى أَنَّ فَنَاءَ أُمَّتِي بِالسَّيْفِ. جَرَى الْقَلَمُ بِمَا هُوَ كَاتِبٌ.

رَوَاهُ ابْنُ مَاجَهَ كَمَا قَالَ الْمُنْذِرِيُّ.

282/56. According to Tamīm al-Dārī ﷺ,

“We were once sitting in the holy presence of Allah’s Messenger ﷺ, when suddenly a camel came running and stopped closer to him (as if to whisper). He said, ‘O camel! Relax; if you are truthful then it will be to your advantage and if you are lying then it will be to your disadvantage. Nevertheless, Allah Most High has given protection to those who take refuge with us and those who turn to us will not remain depressed.’ We said, ‘O Messenger of Allah! What is this camel saying?’ He replied, ‘Its owners have decided to slaughter it and eat its meat so it fled from them and sought aid with your Prophet.’ In the meanwhile, the camel’s masters came at a run. When the camel looked at them, it returned to Allah’s Messenger’s nearness and sought refuge. The masters said, ‘O Messenger of Allah! This is our camel and it fled from us over three days ago, and here we find it in your midst!’ The Prophet ﷺ said, ‘This camel has complained to me and its complaint is quite serious.’ The masters said, ‘O Messenger of Allah! What did it say?’ The Prophet ﷺ replied, ‘It says that you raised it for many years in safety and loaded things upon its back during the summer and it went to green pastures to feed and went to warm areas during the winter. (It mentions that) when it became older you allowed it to mate, and, by means of it, Allah provided you with many plump camels. (It says that) after it has gotten older during this fertile season, you have decided to slaughter it and eat its meat.’ The masters of the camel proclaimed, ‘O Messenger of Allah! We swear by Allah that it was exactly as it described. The Prophet ﷺ said to them, ‘Is this the reward that a good servant should receive from its owners?’ The masters said, ‘O Messenger of Allah! We will neither sell it nor slaughter it.’ The Prophet ﷺ said: ‘You have lied! It has already sought refuge with you but you did not grant it refuge, and I am more merciful than you are. Indeed, Allah has removed mercy from the hearts of the hypocrites and placed it in the hearts of the believers.’ The Prophet ﷺ then purchased the camel from them for one hundred dirhams and said, ‘O camel! Go, for you are free for the sake of Allah Most High.’ The camel then entered the Prophet’s enclosure and the Prophet ﷺ said ‘Amen,’ then the camel supplicated and the Prophet ﷺ said ‘Amen,’ then the

<sup>282</sup> Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:144, 145 §3431.

camel supplicated again and the Prophet ﷺ said 'Amen,' and then the camel supplicated a fourth time and the Prophet ﷺ wept. We asked, 'O Messenger of Allah! What did the camel say?' He replied, 'The camel said, "O Prophet! May Allah reward you with good on behalf of Islam and the Qur'ān," so I said Amen. Then it said, "May Allah ease the fear of your *Umma* on the Day of Resurrection just as you eased my fear," so I said Amen. Then it said, "May Allah safeguard the lives of your *Umma* from its enemies just as you safeguarded my life," so I said Amen. Then it said, "May Allah not create infighting between them," upon which I wept, for I had asked my Lord for the first three things it prayed for, and He granted them to me, but He refused me the last one. Jibril informed me that Allah Most High has decreed that my *Umma* will perish by the sword. The pen has written that which will come to pass.'"

Reported by Ibn Mājah, as al-Mundhirī stated.

الْبَابُ الثَّامِنُ عَشَرَ

رَحْمَتُهُ ﷺ وَمَلَأْفَتُهُ عَلَى النَّبَاتَاتِ وَالْجَمَادَاتِ

CHAPTER EIGHTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD PLANTS AND  
INANIMATE OBJECTS

٢٨٣/١. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ؟ فَإِنِّي لِي غُلَامًا نَجَّارًا. قَالَ: إِن شِئْتَ. قَالَ: فَعَمِلْتُ لَهُ الْمِنْبَرَ. فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ، قَعَدَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ. فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يُحْطَبُ عِنْدَهَا، حَتَّى كَادَتْ أَنْ تَنْشَقَّ. فَتَرَلَّ النَّبِيُّ ﷺ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ. فَجَعَلَتْ تَبْنُ أَيْنَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

283/1. According to Jābir b. 'Abd Allāh رضي الله عنه,

"A woman from the *Anṣār* said to Allah's Messenger ﷺ, "O Messenger of Allah! Shall I not make something for you to sit on? I have a slave who is a carpenter." He said, "If you wish (do it)." He [Jābir] said, "She had the pulpit made for him. On Friday, the Prophet ﷺ sat on the pulpit that was made. The date-palm tree against which he used to recline while giving the sermon cried out (with love pangs and wept) until it almost split apart. The Prophet ﷺ came down, took hold of it and embraced it. It began to moan and sigh like a child being quietened until it stopped."

<sup>283</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyū'* [The Trade], Ch.: "Carpenters," 2:378 §1989, and in *Kitāb al-Manāqib* [The Exemplary Traits], Ch.: "The Signs of Prophethood in Islām," 3:1314 §3391-3392, and in *Kitāb al-Masājid* [The Mosques], Ch.: "Asking a Carpenter or a Manufacturer to Help with the Wood of the Pulpit and the Mosque," 1:172 §438; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:226; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], chapter 6, 5:594 §3627; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Where the Imam Stands During the Oratory," 3:102 §1396; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: "How the Pulpit Came to Be," 1:454 §1414-1417; •al-Dārimī likewise in *al-Sunan*, 1:23 §42.

Reported by al-Bukhārī, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

٢٨٤/٢. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ النَّبِيُّ ﷺ يَخْطُبُ إِلَى جِذْعٍ. فَلَمَّا اخْتَذَ الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ، فَحَنَّ الْجِذْعُ. فَأَتَاهُ، فَمَسَحَ يَدَهُ عَلَيْهِ.  
رَوَاهُ الْبُخَارِيُّ وَابْنُ حِبَّانَ.

284/2. According to Ibn 'Umar رضي الله عنهما,

“The Prophet used to deliver sermons reclining against the trunk of a date palm tree, but when he took the pulpit, he moved to it and the date palm trunk wept and sobbed, so he approached it and rubbed his hand over it.”

Reported by al-Bukhārī and Ibn Hibbān.

٢٨٥/٣. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ إِلَى عِذْقِ جِذْعٍ وَاتَّخَذُوا لَهُ مَنْبَرًا. فَخَطَبَ عَلَيْهِ، فَحَنَّ الْجِذْعُ حَنِينَ النَّاقَةِ. فَتَزَلَّ النَّبِيُّ ﷺ فَمَسَّهُ فَسَكَنَ.  
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

285/3. According to Anas b. Mālik رضي الله عنه،

“Before some of the Companions had a pulpit built for him (to stand upon), Allah’s Messenger ﷺ would deliver sermons reclining against the trunk of a date palm tree. After he started using the pulpit, the date palm began to moan and sob like a she-camel, until the Prophet ﷺ descended from the pulpit and rubbed it and it was quietened.”

<sup>284</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Signs of Prophethood in Islām,” 3:1313 §3390; •Ibn Hibbān in *al-Shaḥīḥ*, 14:435 §6506; and cited by •al-Lālikā'ī in *I'tiqād Ahl al-Sunna*, 4:797 §1469.

<sup>285</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Qur'anic Verses That Affirm the Prophethood of Muhammad ﷺ and That which Allāh Gave Exclusively to him,” 5:594 §3627.

Reported by al-Tirmidhī saying: "This is a fine authentic tradition."

٢٨٦/٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِدْعٍ. فَلَمَّا اخْتَذَ الْمِنْبَرَ، ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَّ الْجِدْعُ، فَأَتَاهُ، فَأَحْتَضَنَهُ، فَسَكَنَ. فَقَالَ: لَوْ لَمْ أَحْتَضِنَهُ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ ابْنُ مَاجَهَ وَأَبُو يَعْلَى وَالْبُخَارِيُّ فِي الْكَبِيرِ.

286/4. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ used to deliver sermons reclining on the trunk of a date palm, but when he took the pulpit and moved to it, and the date palm started to moan out of love pang (for the holy touch of Allah's Messenger ﷺ), so the Prophet ﷺ went to it and embraced it until it was soothed. He said, 'Had I not embraced the date-palm, it would have moaned until the Day of Resurrection!'"

Reported by Ibn Mājah, Abū Ya'la and al-Bukhārī in *al-Kabīr*.

٢٨٧/٥. وَفِي رِوَايَةٍ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: حَتَّى سَمِعَهُ أَهْلُ الْمَسْجِدِ حَتَّى آتَاهُ رَسُولُ اللَّهِ ﷺ فَمَسَحَهُ فَسَكَنَ. فَقَالَ بَعْضُهُمْ: لَوْ لَمْ يَأْتِهِ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ.

287/5. According to another report by Jābir:

"... even the people of the Mosque heard it (moaning). Then (hearing its sobs) Allah's Messenger ﷺ approached and rubbed it until it quietened. Some said: 'Had he not come, it would have moaned until the Day of Resurrection.'"

<sup>286</sup> Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fīhā* [The Establishing the Prayer and the Sunna Therein], Ch.: "How the Pulpit Came to Be," 1:454 §1415; •al-Bukhārī in *al-Tārīkh al-Kabīr*, 7:26 §108; •Abū Ya'la in *al-Musnad*, 6:114 §3384; •Abd b. Ḥumayd in *al-Musnad*, 1:396 §1336; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:37 §1643.

<sup>287</sup> Ibid.

٦/٢٨٨. عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جِذْعٍ إِذَا كَانَ الْمَسْجِدُ عَرِيشًا وَكَانَ يُخْطَبُ إِلَى ذَلِكَ الْجِذْعِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: هَلْ لَكَ أَنْ نَجْعَلَ لَكَ شَيْئًا تَقُومُ عَلَيْهِ يَوْمَ الْجُمُعَةِ حَتَّى يَرَاكَ النَّاسُ وَتُسْمِعَهُمْ خُطْبَتَكَ؟ قَالَ: نَعَمْ. فَصَنَعَ لَهُ ثَلَاثَ دَرَجَاتٍ فِيهِ الَّتِي أَعْلَى الْمِنْبَرِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، وَضَعُوهُ فِي مَوْضِعِهِ الَّذِي هُوَ فِيهِ. فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُومَ إِلَى الْمِنْبَرِ، مَرَّ إِلَى الْجِذْعِ الَّذِي كَانَ يُخْطَبُ إِلَيْهِ. فَلَمَّا جَاوَزَ الْجِذْعَ، خَارَ حَتَّى تَصَدَّعَ وَانْشَقَّ. فَتَزَلَّ رَسُولُ اللَّهِ ﷺ لَمَّا سَمِعَ صَوْتَ الْجِذْعِ فَمَسَحَهُ بِيَدِهِ حَتَّى سَكَنَ ثُمَّ رَجَعَ إِلَى الْمِنْبَرِ. فَكَانَ إِذَا صَلَّى، صَلَّى إِلَيْهِ. فَلَمَّا هَدِمَ الْمَسْجِدَ وَغُيِّرَ، أَخَذَ ذَلِكَ الْجِذْعَ أَبُو بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ وَكَانَ عِنْدَهُ فِي بَيْتِهِ.

رَوَاهُ أَحْمَدُ وَأَبْنُ مَاجَهَ وَاللَّفْظُ لَهُ، وَاللَّارِمِيُّ وَالشَّافِعِيُّ. وَقَالَ الْمَقْدِسِيُّ:  
رَوَاهُ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَهَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ. لَهُ شَاهِدٌ فِي  
الصَّحِيحِ مِنْ حَدِيثِ ابْنِ عُمَرَ وَجَابِرٍ رَضِيَ اللَّهُ عَنْهُمَا وَلَهُ طُرُقٌ عَنْ غَيْرِ وَاحِدٍ مِنَ  
الصَّحَابَةِ وَإِسْنَادُهُ حَسَنٌ. وَقَالَ الْكِنَانِيُّ: هَذَا إِسْنَادٌ حَسَنٌ وَرَوَاهُ أَبُو يَعْلَى  
الْمَوْصِلِيُّ فِي مُسْنَدِهِ.

288/6. According to Ubayy b. Ka'b رَضِيَ اللَّهُ عَنْهُ,

“When the Mosque [of Medina] was still a thatched building, the Prophet ﷺ would pray near the trunk of a date palm tree and deliver

<sup>288</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:137–138 §§21285, 21289; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalah wa al-sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: “How the Pulpit Came to Be,” 1:454 §1414; •al-Dārimī in *al-Sunan*, 1:30 §36; •al-Shāfi‘ī in *al-Musnad*, 1:65; •Ibn Sa’d in *al-Ṭabaqāt al-Kubrā*, 1:252; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:393 §1192; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:392; and cited by •al-Asqalānī in *Fath al-Bārī*, 6:603 §3390; •Abū al-Maḥāsīn in *Mu’taṣar al-Mukhtaṣar*, 1:9; •al-‘Aynī in *Umdat al-Qārī*, 6:215; •al-Kinānī in *Miṣbāḥ al-Zujāja*, 2:16 §504.

sermons reclining on it. One of the Companions asked him, 'Can we make something for you to stand upon on Friday so people can see you and hear your sermon?' The Prophet replied, 'Yes,' and so that man built a three-step pulpit, making the third step the highest. When the pulpit was constructed, they placed it at its site. When Allah's Messenger ﷺ intended to stand upon it, he passed by the date-palm trunk that he used to stand next to when delivering his sermons. After he passed by it, the date-palm trunk cried out of love pang until it almost split apart. When the Prophet ﷺ heard its cries, he descended from the pulpit and put on it his most kind hand and rubbed it until it quietened and then returned to the pulpit. When he prayed, he would pray near it. When the Mosque was demolished and renovated, Ubayy b. Ka'b ؓ took the trunk and kept it in his house."

Reported by Aḥmad, Ibn Mājah (and the wording is his), al-Dārimī and al-Shāfi'ī. According al-Maqdisī, "This was narrated by Abū 'Abd Allāh b. Mājah on the authority of Ismā'il b. 'Abd Allāh. It has a corroborating report in the *Ṣaḥīḥ* collection from the hadith of Ibn 'Umar and Jābir ؓ. This narration has numerous routes of transmission from the Companions and its chain is fine." Al-Kinānī said: "This chain of transmission is fine and it was narrated by Abū Ya'lā al-Mūwṣilī in his *Musnad*."

٧/٢٨٩. عَنْ ابْنِ عَبَّاسٍ ؓ وَعَنْ ثَابِتٍ عَنْ أَنَسٍ ؓ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جَذْعٍ. فَلَمَّا اتَّخَذَ الْمِنْبَرَ، ذَهَبَ إِلَى الْمِنْبَرِ. فَحَنَ الْجَذْعُ فَأَتَاهُ فَأَحْتَضَنَهُ فَسَكَنَ. فَقَالَ: لَوْ لَمْ أَحْتَضِنَهُ، لَحَنَ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ، وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ خَرِيٍّ فِي الْكَبِيرِ. وَقَالَ الْمُقَدِّسِيُّ: إِسْنَادُهُ صَحِيحٌ. وَقَالَ الْكِنَانِيُّ: هَذَا إِسْنَادٌ صَحِيحٌ وَرِجَالُهُ ثِقَاتٌ.

289/7. According to Ibn 'Abbās ؓ and Thābit ؓ,

<sup>289</sup> Set forth by •Aḥmad b. Ḥanbal from Ibn 'Abbās ؓ in *al-Musnad*, 1:249, 363 §§2236, 3430; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalah wa al-*

“Anas رضي الله عنه narrated that the Prophet ﷺ used to deliver sermons next to the trunk of a date palm tree, but when he started using the pulpit, he moved to it. Upon this, the trunk of the date-palm tree started to moan due to pang of love (and wept bitterly). So the Prophet ﷺ went to it and embraced it until it quietened. He said, ‘Had I not embraced the date-palm, it would have moaned until the Day of Resurrection!’”

Reported by Aḥmad, Ibn Mājah (and the wording is his), al-Dārimī, Ibn Abī Shayba, Abū Yaʿlā and al-Bukhārī in *al-Kabīr*. According to al-Maqdisī, “Its chain of transmission is authentic.” According to al-Kinānī: “This chain is authentic and its sources are reliable.”

٨/٢٩٠. عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: حَنَّتِ الْخَشَبَةُ الَّتِي كَانَ يَقُومُ عِنْدَهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَيْهَا. فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَتَتْ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَابْنُ خُزَيْمَةَ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَبُو يَعْلَى عَنْ جَابِرٍ رضي الله عنه وَرِجَالُهُ مُوْتَقُونَ.

290/8. According to Sahl b. Saʿd رضي الله عنه,

*sunna fihā* [The Establishing the Prayer and the Sunna Therein], Ch.: “How the Pulpit Came to Be,” 1:454 §1415; •al-Dārimī in *al-Sunan*, 1:31, 442 §39, 1563; •al-Bukhārī in *al-Tārīkh al-kabīr*, 7:26 §108; •Ibn Abī Shayba from Ibn ʿAbbās رضي الله عنه in *al-Muṣannaf*, 6:319 §31746; •Abū Yaʿlā in *al-Musnad*, 6:114 §3384; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:187 §12841; •ʿAbd b. Ḥumayd in *al-Musnad*, 1:396 §1336; •al-Maqdisī in *al-Aḥādith al-Mukhtāra*, 5:37–38 §1643–1645; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:252; and cited by •al-ʿAsqalānī in *Fath al-Bārī*, 6:602 §3390; •al-Kinānī in *Miṣbah al-Zujāja*, 2:16 §505.

<sup>290</sup> Set forth by •al-Dārimī in *al-Sunan*, *al-Muqaddima* [The Introduction], Ch.: “How the Prophet ﷺ Was Honoured by the Longing of the Pulpit,” 1:32, 442 §§40, 1565; •Ibn Abī Shayba in *al-Muṣannaf*, 6:319 §31747; •Abū Yaʿlā in *al-Musnad*, 2:328 §1067, and 4:128 §2177, and 5:142 §2756; •Ibn Khuzayma in *al-Ṣaḥīḥ*, 3:139 §1776; •Ibn Hibbān in *al-Ṣaḥīḥ*, 14:436 §6507; •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 2:108 §1408; •Ibn al-Jaʿd in *al-Musnad*, 1:466 §3219; •al-Haythamī in *Majmaʿ al-Zawāʿid*, 2:180–181.

"The (dry date-palm) trunk that the Prophet ﷺ used to recline on began to moan (due to love pangs for Allah's Messenger) so he stood before it, and placed his hand upon it until it felt soothed."

Reported by al-Dārimī, Ibn Abī Shayba, Abū Ya'la and Ibn Khuzayma. According to al-Haythamī, "It was narrated by Abū Ya'la from Jābir رضي الله عنه and its sources are authentic."

٩/٢٩١. عَنْ أَبِي سَعِيدٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ إِلَى لِزْقٍ جِذْعِ فَاتَّاهُ رَجُلٌ رُومِيٌّ فَقَالَ: أَصْنَعُ لَكَ مِنْبَرًا تَخْطُبُ عَلَيْهِ. فَصَنَعَ لَهُ مِنْبَرًا هَذَا الَّذِي تَرَوْنَ. قَالَ: فَلَمَّا قَامَ النَّبِيُّ ﷺ يَخْطُبُ، حَنَّ الْجِذْعُ حَيْنَ النَّاقَةِ إِلَى وَلَدِهَا. فَتَزَلَّ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَضَمَّهُ إِلَيْهِ فَسَكَنَ. فَأَمَرَ بِهِ أَنْ يُخْفَرَ لَهُ وَيُدْفَنَ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ.

291/9. According to Abū Sa'īd رضي الله عنه,

"Allah's Messenger ﷺ used to deliver sermons reclining on the trunk of a date-palm tree, but a Byzantine man came to him and said, 'I will construct a pulpit for you to stand upon as you deliver sermons.' (Having been permitted) that man built the pulpit you see here. When the Prophet ﷺ stood upon this pulpit to deliver a sermon, the date palm trunk moaned as a she-camel moans for her (lost) child. Upon hearing it, Allah's Messenger ﷺ descended from the pulpit and embraced it until it quietened. Afterwards the Prophet ﷺ ordered someone to dig a hole (under the pulpit) and bury it."

Reported by al-Dārimī and Ibn Abī Shayba.

١٠/٢٩٢. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ فَيَسْنِدُ ظَهْرَهُ

<sup>291</sup> Set forth by •al-Dārimī in *al-Sunan*, *al-Muqaddima* [The Introduction], Ch.: "How the Prophet ﷺ Was Honoured by the Longing of the Pulpit," 1:31 §37; •Ibn Abī Shayba in *al-Muṣannaf*, 6:319 §31749; and cited by •al-ʿAsqalānī in *al-Maṭālib al-ʿĀliya*, 4:698 §2, and in *Fath al-Bārī*, 6:602 §3390; •al-ʿAynī in *Umdat al-Qārī*, 16:128.

إِلَى جِذْعٍ مَنصُوبٍ فِي الْمَسْجِدِ فَيَخْطُبُ النَّاسَ. فَجَاءَهُ رُومِيٌّ، فَقَالَ: أَلَا أَصْنَعُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ وَكَأَنَّكَ قَائِمٌ؟ فَصْنَعَ لَهُ مِنْبَرًا لَهُ دَرَجَتَانِ وَيَقْعُدُ عَلَى الثَّالِثَةِ. فَلَمَّا قَعَدَ نَبِيُّ اللَّهِ ﷺ عَلَى ذَلِكَ الْمِنْبَرِ، حَارَ الْجِذْعُ كَحُورِ الثَّوْرِ حَتَّى ارْتَجَّ الْمَسْجِدُ حُزْنًا عَلَى رَسُولِ اللَّهِ ﷺ. فَنَزَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمِنْبَرِ فَالْتَزَمَهُ وَهُوَ يَحُورُ. فَلَمَّا التَزَمَهُ رَسُولُ اللَّهِ ﷺ، سَكَتَ. ثُمَّ قَالَ: أَمَّا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ لَمْ أَلْتَزَمْهُ، لَمَا زَالَ هَكَذَا إِلَى يَوْمِ الْقِيَامَةِ حُزْنًا عَلَى رَسُولِ اللَّهِ ﷺ. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَدُفِنَ.

رَوَاهُ الدَّارِمِيُّ وَابْنُ خَزِيمَةَ وَصَحَّحَهُ وَاللَّيْثُ. وَقَالَ الْمُقَدِّسِيُّ:  
إِسْنَادُهُ صَحِيحٌ.

292/10. According to Anas b. Mālik ﷺ,

“The Prophet ﷺ would stand up on Fridays and address the people while leaning his back on the trunk of a date palm tree that was erected in the Mosque. A Byzantine man approached him and said, “Should I not build something for you, then you can sit upon it and appear to be standing?” Then the man built a pulpit for him that had two steps and a third step where he could sit. When the Prophet of Allah ﷺ sat on the pulpit, the date-palm tree, out of grief for Allah’s Messenger ﷺ, began to groan like a bull until the entire Mosque convulsed. The Messenger ﷺ then descended from the pulpit and went to the date palm tree, holding it closely in the arms while it was moaning. When Allah’s Messenger ﷺ embraced it, it quietened. The Prophet ﷺ said, “By Him in Whose Hand is Muhammad’s soul, had I not comforted this date-palm for its grief for Allah’s Messenger, it would have continued groaning until the Day of Resurrection.” Allah’s Messenger ﷺ then ordered (someone) to take the date palm and bury it.

<sup>292</sup> Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: “How the Prophet ﷺ Was Honoured by the Longing of the Pulpit,” 1:32 §41; •Ibn Khuzayma in *al-Sahih*, 3:104 §1777; and cited by •al-Lālikā’ī in *I’tiqād ahl al-Sunna*, 4:798 §1472; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 4:356–357 §1519–1520; •al-Asqalānī in *Fath al-Bārī*, 2:399.

Reported by al-Dārimī and Ibn Khuzayma and al-Lālakā'ī. Ibn Khuzayma also declared it authentic. According to al-Maqdisī, "Its chain of transmission is authentic."

١١/٢٩٣. عَنِ ابْنِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ قَامَ فَأَطَالَ الْقِيَامَ فَكَانَ يَشُقُّ عَلَيْهِ قِيَامُهُ. فَأُبَيَّ بِجَذْعٍ نَخْلَةٍ فَحَفَرَ لَهُ وَأُقِيمَ إِلَى جَنْبِهِ قَائِمًا لِلنَّبِيِّ ﷺ. فَكَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ فَطَالَ الْقِيَامَ عَلَيْهِ وَعَلَبَهُ، اسْتَنَدَ إِلَيْهِ فَاتَّكَأَ عَلَيْهِ. فَبَصُرَ بِهِ رَجُلٌ كَانَ وَرَدَ الْمَدِينَةَ فَرَأَاهُ قَائِمًا إِلَى جَنْبِ ذَلِكَ الْجَذْعِ، فَقَالَ لِمَنْ يَلِيهِ مِنَ النَّاسِ: لَوْ أَعْلَمُ أَنَّ مُحَمَّدًا يَحْمَدُنِي فِي شَيْءٍ يَرْفُقُ بِهِ، لَصَنَعْتُ لَهُ مَجْلَسًا يَقُومُ عَلَيْهِ، فَإِنْ شَاءَ جَلَسَ مَا شَاءَ وَإِنْ شَاءَ قَامَ. فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: ائْتُونِي بِهِ. فَأَتَوْهُ بِهِ فَأَمَرَ أَنْ يَصْنَعَ لَهُ هَذِهِ الْمَرَاقِي الثَّلَاثُ أَوْ الْأَرْبَعُ، هِيَ الْآنَ فِي مَنِيرِ الْمَدِينَةِ. فَوَجَدَ النَّبِيُّ ﷺ فِي ذَلِكَ رَاحَةً. فَلَمَّا فَارَقَ النَّبِيُّ ﷺ الْجَذْعَ وَعَمَدَ إِلَى هَذِهِ الَّتِي صُنِعَتْ لَهُ، جَزَعَ الْجَذْعُ، فَحَنَّ كَمَا تَحَنُّ النَّاقَةُ حِينَ فَارَقَهُ النَّبِيُّ ﷺ. فَرَعَمَ ابْنُ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ حِينَ سَمِعَ حَيْنَ الْجَذْعِ، رَجَعَ إِلَيْهِ فَوَضَعَ يَدَهُ عَلَيْهِ. وَقَالَ: اخْتَرِ أَنْ أَغْرَسَكَ فِي الْمَكَانِ الَّذِي كُنْتَ فِيهِ فَتَكُونَ كَمَا كُنْتَ، وَإِنْ شِئْتَ أَنْ أَغْرَسَكَ فِي الْجَنَّةِ فَتَشْرَبَ مِنْ أَمْهَارِهَا وَعَيُونِهَا فَيَحْسُنَ بَنَتُكَ وَتُثْمَرَ فَيَأْكُلَ أَوْلِيَاءُ اللَّهِ مِنْ ثَمَرَتِكَ وَنَخْلِكَ فَعَلْتُ. فَرَعَمَ أَنَّهُ سَمِعَ مِنَ النَّبِيِّ ﷺ وَهُوَ يَقُولُ لَهُ: نَعَمْ، قَدْ فَعَلْتُ، مَرَّتَيْنِ. فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: اخْتَارَ أَنْ أَغْرَسَهُ فِي الْجَنَّةِ.

رَوَاهُ الدَّارِمِيُّ.

293/II. According to Ibn Burayda رَضِيَ اللَّهُ عَنْهُ on the authority of his father,

<sup>293</sup> Set forth by •al-Dārimī in *al-Sunan, al-Muqaddima* [The Introduction], Ch.: "How the Prophet ﷺ Was Honoured by the Longing of the Pulpit," 1:29 §32; •Abū Nu'aym in *Hilyat al-Awliyā'*, 9:116; •al-Bayhaqī in *al-I'tiqād*, 1:271, and in *Dalā'il al-Nubuwwa*, 6:68; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:391; and cited by •al-'Asqalānī in *Fath al-Bārī*, 6:603 §3393; •Ibn Kathīr in *Shamā'il*

“When the Prophet ﷺ would deliver sermons, he would stand for a long time. That was rather cumbersome for him, so someone brought the trunk of a date-palm tree and planted it in the ground so it could stand upright to the side of the Prophet ﷺ. The Prophet ﷺ would lean upon it when he delivered sermons and his long standing would grow tiresome. Noticing the Prophet ﷺ stand next to that date-palm trunk, a man visiting Medina at that time called out to those around him, ‘If I knew that Muhammad would like to prepare anything that would comfort him, I would have built a pulpit for him to stand upon—one that would enable him to stand and sit as he wishes.’ When the news of this man reached the Prophet ﷺ, he said, ‘Bring him to me.’ When they brought the man to the Prophet ﷺ, he ordered him to construct a three or four step pulpit—which is now the pulpit of Medina. The Prophet ﷺ found comfort in it, but when he left the date-palm trunk and began to use the pulpit that was made for him, the date-palm trunk began to groan like a she-camel (feeling love dejected) that would cry for its lost suckling.” Ibn Burayda reported that his father mentioned that when the Prophet ﷺ heard the groans of the date-palm trunk, he went back to it and placed his hands upon it, saying, “You decide; either I re-plant you in the area where you were before and you will be as you were, or, if you like, I can plant you in Paradise where you can drink from its rivers and springs, whereby you will grow well and produce fruits that will be eaten by Allah’s friends [*awliyā’ Allāh*].” Ibn Burayda’s father claimed that he heard the Prophet ﷺ say twice to the date-palm trunk, “Yes, I had done it.” When the Prophet ﷺ was asked, he replied, “It chose to be planted in Paradise.”

Reported by al-Dārimī.

١٢/٢٩٤. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُومُ إِلَى الْحَشْبَةِ يَتَوَكَّأُ عَلَيْهَا يَخْطُبُ كُلَّ جُمُعَةٍ حَتَّى آتَاهُ رَجُلٌ مِنَ الرُّومِ وَقَالَ: إِنْ شِئْتُ، جَعَلْتُ لَكَ شَيْئًا إِذَا قَعَدْتَ عَلَيْهِ كُنْتُ كَأَنَّكَ قَائِمٌ. قَالَ: نَعَمْ. قَالَ: فَجَعَلْ لَهُ الْمِنْبَرَ. فَلَمَّا جَلَسَ عَلَيْهِ، حَنَّتِ الْحَشْبَةُ حِينَئِذٍ النَّاقَةَ عَلَى وَلَدِهَا حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهَا. فَلَمَّا كَانَ مِنَ الْغَدِ،

فَرَأَيْتُهَا قَدْ حُوِّلَتْ. فَقُلْنَا: مَا هَذَا؟ قَالَ: جَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ ﷺ فَحَوَّلُوهَا.  
رَوَاهُ أَبُو يَعْلَى وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ مُوثِقُونَ.

294/12. Jābir رضي الله عنه said,

“The Prophet ﷺ used to stand and deliver his Friday sermons while leaning on the trunk of a date-palm tree, until a Byzantine man came to him and said, ‘If you would like, I can build something for you that you can sit upon and appear to be standing.’ The Prophet ﷺ said, ‘Yes,’ so the man built a pulpit for him, and when the Prophet ﷺ sat upon it, the date-palm trunk began to groan like a she-camel groaning at (the loss of) her child. The Prophet ﷺ then descended from the pulpit and placed his merciful hand on the trunk. The next day, I saw that the trunk was removed, so when we asked, ‘What is this?’ Someone explained, ‘The Prophet ﷺ, Abū Bakr and ‘Umar رضي الله عنه came and removed it.’”

Reported by Abū Ya‘lā. According to al-Haythamī, “Its sources are all authentic.”

١٣/٢٩٥. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ يَوْمَ الْجُمُعَةِ يُسْنِدُ ظَهْرَهُ إِلَى سَارِيَةٍ مِنْ خَشَبٍ أَوْ جَذْعٍ أَوْ نَخْلَةٍ (شَكَّ الْمُبَارَكُ). فَلَمَّا كَثُرَ النَّاسُ، قَالَ: ابْنُوا لِي مِنْبَرًا. فَبَنَوْا لَهُ الْمَنْبَرَ فَتَحَوَّلَ إِلَيْهِ. حَنَّتِ الْحَشَبَةُ حِينَئِذٍ الْوَالِهَ. فَمَا زَالَتْ حَتَّى نَزَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَنْبَرِ، فَأَتَاهَا فَاحْتَضَنَهَا فَسَكَنَتْ.  
رَوَاهُ ابْنُ خُرَيْمَةَ.

295/13. In another narration, Anas b. Mālik رضي الله عنه said,

“When the Prophet ﷺ stood on Friday, he would lean his back on a wooden plank, a date-palm trunk, or a tree (al-Mubārak was

<sup>294</sup> Set forth by •Abū Ya‘lā in *al-Musnad*, 4:128 §2177, 2:328 §1067; •Ibn Khuzayma in *al-Sahīh*, 3:139 §1776; •al-Haythamī in *Majma‘ al-Zawā‘id*, 2:181.

<sup>295</sup> Ibid.

doubtful). When more people came (and it became crowded), he said, 'Build a pulpit for me.' After they built it and he started to use it, the trunk began to moan with intense yearning and did not stop until Allah's Messenger ﷺ descended from the pulpit, came to it and embraced it until it quietened."

Reported by Ibn Khuzayma.

١٤/٢٩٦. عَنْ الْحَسَنِ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْطُبُ يَوْمَ الْجُمُعَةِ إِلَى جَنْبِ خَشْبَةٍ يُسْنِدُ ظَهْرَهُ إِلَيْهَا. فَلَمَّا كَثُرَ النَّاسُ، قَالَ: ابْنُوا لِي مَنْبَرًا. فَبَنَوْا لَهُ مَنْبَرًا لَهُ عَتَبَتَانِ. فَلَمَّا قَامَ عَلَى الْمَنْبَرِ لِيَخْطُبَ، حَتَّتِ الْخَشْبَةُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَنَسٌ: وَأَنَا فِي الْمَسْجِدِ، فَسَمِعْتُ الْخَشْبَةَ حَتَّتْ حَيْنَ الْوَلَدِ. فَمَا زَالَتْ تَحْنُ، حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ، فَاحْتَضَنَهَا فَسَكَتَتْ.

قَالَ: كَانَ الْحَسَنُ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ بَكَى، ثُمَّ قَالَ: يَا عِبَادَ اللَّهِ، الْخَشْبَةُ تَحْنُ إِلَى رَسُولِ اللَّهِ ﷺ شَوْقًا إِلَيْهِ لِمَكَانِهِ مِنْ اللَّهِ. فَأَنْتُمْ أَحَقُّ أَنْ تَشْتَاقُوا إِلَى لِقَائِهِ.

رَوَاهُ ابْنُ حِبَّانَ وَأَبُو يَعْلَى وَالطَّبْرَانِيُّ.

296/14. According to al-Hasan al-Basari, Anas b. Malik رَضِيَ اللَّهُ عَنْهُ reported,

"When Allah's Messenger ﷺ delivered his Friday sermons, he would stand next to a tree trunk and lean his back on it. When more people came (and it became crowded), he said, 'Build a pulpit for me,' and so they built a pulpit for him that had two pommels. When he stood upon the pulpit to deliver his sermon, the trunk moaned out of yearning for Allah's Messenger ﷺ. I was there and I heard it moan like

<sup>296</sup> Set forth by •Ibn Hibbān in *al-Sahīh*, Ch.: "The Aforementioned Tree Trunk Stopped Its Longing Only After al-Muṣṭafā ﷺ Had Embraced It," 14:436 §6507; •Abū Ya'la in *al-Musnad*, 5:142 §2756; •al-Tabarānī in *al-Mu'jam al-Awsaṭ*, 2:108 §1409; •Ibn al-Ja'd in *al-Musnad*, 1:466 §3219; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:289 §6507; •al-Haythamī in *Mawārid al-Zam'ān*, 1:151 §574; and cited by •al-'Asqalānī in *Fath al-Bārī*, 6:602; •Ibn Kathīr in *Shamā'il al-Rasūl* ﷺ, 240.

a child. It went on moaning until Allah's Messenger ﷺ descended from the pulpit and embraced it and it quietened."

When al-Hasan narrated this hadith, he would cry and say, "O servants of Allah! The tree trunk would moan out of longing for and missing Allah's Messenger ﷺ due to his exalted station and rank with Allah Most High; you have even more right to long for his meeting!"

Reported by Ibn Hibbān, Abū Ya'la and al-Ṭabarānī.

١٥ / ٢٩٧. عَنْ أَبِي هُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: هَذِهِ طَابَةٌ وَهَذَا أَحَدُ جَبَلٍ، مُحِبُّنَا وَنُحِبُّهُ. مُتَّفَقٌ عَلَيْهِ.

297/15. According to Abū Ḥumayd رَضِيَ اللَّهُ عَنْهُ,

"We were returning with the Prophet ﷺ from the battle of Tabuk, and when we approached Medina, he said: 'This is Ṭāba [i.e., Medina the Pure] and this is Mount Uḥud; it loves us and we love it.'"

Agreed upon.

١٦ / ٢٩٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَعِدَ النَّبِيُّ ﷺ إِلَى أَحَدٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَجَفَّ بِهِمْ. فَضْرَبَهُ بِرِجْلِهِ وَقَالَ: اثْبُتْ، أَحَدٌ، فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدَانِ.

<sup>297</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: "The Prophet's Arrival to Hajar رَضِيَ اللَّهُ عَنْهُ," 4:1610 §4160, and in *Kitāb al-Zakāt* [The Zakat], Ch.: "Estimating Dates," 2:539 §1411; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Miracles of the Prophet رَضِيَ اللَّهُ عَنْهُ," 4:1785 §1392, and in *Kitāb al-Hajj* [The Pilgrimage], Ch.: "Uḥud Is a Mountain That Loves Us and Which We Love," 2:1011 §1392; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:424 §23652; •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:355; •Ibn Abī Shayba in *al-Muṣannaf*, 7:423 §37006; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:372 §12889; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 171 §212.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

298/16. According to Anas b. Mālik رضي الله عنه،

“Once the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān climbed Mount Uhūd and it trembled. The Prophet ﷺ struck it with his foot and said, ‘Be firm, Uhūd, for upon you are a Prophet, a veraciously truthful one [ṣiddīq] and two martyrs.”

Reported by al-Bukhārī, Abū Dāwūd and al-Tirmidhī.

١٧/٢٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ. فَقَالَ النَّبِيُّ ﷺ: اهِدَأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

299/17. According to Abū Hurayra رضي الله عنه،

“Once the Prophet was on Mount Ḥirā’ with Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥa and al-Zubayr, when it started moving (overjoyed). The Prophet ﷺ said, ‘(O hillock!) Be still, for upon you are none other than a Prophet ﷺ, a veraciously truthful one [ṣiddīq] and a martyr.”

<sup>298</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Exemplary Traits of ‘Umar b. al-Khaṭṭāb رضي الله عنه,” 3:1348 §3483, and in Ch.: “Were I to Choose an Intimate Friend,” 3:1344 §3472; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Prophetic Tradition], Ch.: “The Caliphs,” 4:212 §4651; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Exemplary Traits of ‘Uthmān رضي الله عنه,” 5:624 §3697; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:280 §6865; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:43 §8135.

<sup>299</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [The Virtues of the Companions رضي الله عنهم], Ch.: “The Virtues of Ṭalḥa and al-Zubayr رضي الله عنهما,” 4:1880 §2417; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:419 §9420; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Traits], Ch.: “The Virtues of ‘Uthmān b. ‘Affān رضي الله عنه,” 5:624 §3696; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:59 §8207; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:441 §6983; •Ibn Abi ‘Āsim in *al-Sunna*, 2:621 §1441.

Reported by Muslim, Aḥmad, al-Tirmidhī and al-Nasā'ī.

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# INDEX

- al-ʿAbbās 86, 353  
 Ibn ʿAbbās 9, 22, 47, 125, 167,  
 172, 204, 229, 237, 239, 244,  
 282, 339, 352-353, 356, 375-  
 376  
 ablution 28, 122, 124, 217, 227,  
 283  
 Abyssinia 322  
 Abyssinian 54  
 ʿĀd 40, 98  
 Adam 14, 231-232  
*ahl al-dhimma* 303, 320  
 al-ʿAjlūnī 75, 319  
 al-Ājurī 67  
 ʿĀʾisha 63, 70, 85, 115, 141-144,  
 149-153, 155-156, 160, 163,  
 165, 224, 226, 234-244, 302,  
 310  
 ʿAlī 110, 233, 275-276, 324, 384  
 Allah 5-13, 15-41, 45-54, 59-76,  
 78-86, 88-94, 97-110, 116-  
 136, 139, 143-156, 159-162,  
 166-180, 186-197, 201, 203,  
 205-208, 211-220, 223-247,  
 251-256, 259-267, 269-270,  
 274-286, 289-295, 297-298,  
 300-313, 317-322, 324-325,  
 329, 331-338, 340-352, 354-  
 364, 366-367, 371-373, 375,  
 377-378, 380, 382-383  
 ʿAbd Allāh 224, 289, 349  
 ʿAbd Allāh b. ʿAbbās 86, 244  
 ʿAbd Allāh b. ʿAmr 11, 25, 73, 84,  
 107, 120, 196, 317, 320, 326,  
 333, 343  
 ʿAbd Allāh b. ʿĀmir 173  
 ʿAbd Allāh b. ʿUmar 75, 92, 217,  
 269, 329, 336, 357  
 ʿAbd Allāh b. al-Zubayr 290  
 ʿAbd Allāh b. Dīnār 202  
 ʿAbd Allāh b. Jaʿfar 332, 337  
 ʿAbd Allāh b. Masʿūd 74-76, 116,  
 123-124, 135, 174, 307, 359  
 ʿAbd Allāh b. Ubayy 9, 282, 284-  
 285  
 ʿAbd Allāh b. Yazīd 337  
 Abū ʿAbd Allāh 309, 375  
 Abū ʿAbd Allāh b. Mājāh 375  
 Aḥmad 16  
 Aḥmad b. Ḥanbal 13, 17, 21, 26,  
 30, 36, 63, 66-67, 77, 82-84,  
 86, 90-92, 107, 116-122,  
 124-135, 139-143, 145-146,  
 148-154, 159-175, 177, 179-  
 181, 185-189, 191-192, 194-  
 196, 201-205, 207-208, 212,  
 215-219, 223-231, 233-235,  
 238-244, 246-247, 251-256,  
 264-270, 273, 275-276, 278-  
 282, 289-291, 293-295, 297-  
 302, 305-306, 308-310, 312-  
 313, 318, 320-321, 330-332,  
 334-335, 337-339, 341-345,  
 347, 349-352, 354, 357, 360,  
 363-364, 371, 374-376, 381,  
 384-385, 389  
 ʿAlqama 36, 277  
 ʿAmr b. Ḥurayth 220  
 ʿAmr b. Dīnār 281  
 ʿAmr b. Shuʿayb 172

- Anas 15, 29, 63, 71, 75, 89, 91, 133, 142, 145, 149, 160, 163-164, 167, 170, 176, 177-178, 180, 215-216, 235, 245, 251, 254, 261, 269, 291-292, 301, 305, 338, 346, 354, 372-373, 376, 378, 381-382, 384
- Anjasha 140
- Anṣār 144 *see also* Helpers
- Anṣārī 37, 39, 71, 281, 348
- Anti-Christ 78, 105, 106, 279 *see also* Dajjāl
- al-Aqra' b. Ḥābis 83, 159, 277
- Arab 41, 77
- Abū al-ʿAṣ b. Rabīʿ 161
- Ibn ʿAsākir 13, 17, 31, 72, 117, 125, 168-169, 178, 180, 265, 291, 303-304, 337, 345, 361-362, 364, 374, 379
- Asbāṭ 309
- ʿĀshūrā' 22, 23
- Ibn Abī ʿĀṣim 82, 134, 177, 180, 227, 246, 278, 281, 283, 297, 305, 312, 337, 384
- Asmā' 293
- al-ʿAsqalānī *see* Ibn Ḥajar
- al-Aswad b. Sarīʿ 177, 297
- ʿAṭā' 120, 154, 155
- ʿAṭīyya al-Quraẓī ﷺ 296
- Abū ʿAwāna 21, 115, 126, 170, 187, 211-212, 262-264, 300, 305-306, 332, 338-339, 342, 345
- ʿAwf b. Mālīk 93
- al-ʿAynī 284, 337, 351, 374, 377, 380
- Āzar 7
- al-Baghawī 46, 176, 345
- Bakr b. ʿAbd Allāh al-Muzanī 75
- Bakr b. Wā'il, Banū 323
- Abū Bakr 144-145, 153, 322, 355-356, 381, 384
- Abū Bakra 168, 179, 319
- al-Baqīʿ 81, 135, 190, 246, 362
- al-Barā' 162
- Ibn ʿAbd al-Barr 291, 332, 355
- Abū Barza 279
- al-Bayhaqī 13, 17, 21, 26, 31, 41, 72, 74, 82-84, 86, 91, 117, 119-121, 123, 126, 130, 132, 134-135, 139-141, 144, 146, 148, 151-154, 159-160, 164, 166, 169-171, 174, 177-178, 186, 189-194, 196, 202, 204-205, 207, 211-212, 214, 216, 219-220, 223, 228-229, 231-232, 233, 235-238, 243-248, 251-252, 254-255, 259, 262, 264-265, 267, 270, 274-275, 280, 291-293, 296-298, 300, 303-305, 307, 309, 318-322, 324, 329-330, 335, 338, 342-346, 350-351, 353-354, 356-359, 362, 379, 383
- al-Bazzār 13, 18, 30, 67, 74-75, 77, 116, 135-136, 151, 153, 172-174, 179, 188, 194-195, 211, 219, 229, 233, 242-243, 246, 259, 273, 278, 289, 306, 317, 320, 335
- Bedouin 249, 251, 253-254, 256, 261, 361
- believers 5, 8, 18-24, 26, 31, 40-41, 47, 52, 59, 64, 68, 83, 92, 97-98, 100-101, 115, 125-126, 236, 366
- Bilāl 54, 156, 280
- blood 91

Book 23, 32, 50, 109, 127, 267,  
301-302

Bu'āth 144

al-Bukhārī 6-7, 10, 13, 17, 20-  
21, 23, 26, 29-31, 33-34, 38-  
39, 54, 62, 64, 67-69, 71-73,  
78, 80, 82, 84, 86-90, 94, 115-  
117, 119-120, 122, 125, 127-  
128, 130-132, 134, 139-150,  
155, 159-170, 172, 175, 177,  
185-189, 191, 193, 196, 201-  
204, 206, 211-213, 216, 218,  
223-230, 232, 234-239, 251-  
252, 254, 259-261, 269, 273,  
275-276, 280, 282, 284-286,  
289-295, 300-304, 307-310,  
317, 322, 329-331, 335-339,  
342, 351-352, 355, 371-373,  
376, 383-384

Burayda 39, 262, 264, 380

Abū Burayda 171

Ibn Burayda 379-380

Byzantine 377-378, 381

Christians 10, 298

community 9, 11-12, 18-19,  
26, 30-31, 35, 60-61, 63, 68,  
77, 79, 81, 85, 92, 104, 120,  
156 *see also* *Umma*

Companions 8, 17, 19, 31, 39,  
61, 63, 68, 73-74, 77, 81-82,  
88-89, 97, 105, 107, 117, 123,  
128-130, 135, 142, 144, 146,  
150, 160, 162, 166, 175, 179,  
188-189, 218, 237-238, 240,  
247, 262-263, 277, 279, 282,  
285-286, 292, 301, 306, 318-  
319, 321-322, 331, 355, 362-  
364, 372, 375, 384

*daff* 178

al-Dajjāl 78, 105-106, 279 *see*  
*also* Anti-Christ

al-Dāraquṭnī 121, 173, 262-263,  
306, 312, 357

Abū al-Dardā' 191, 347

al-Dārimī 17, 26, 74, 118-120,  
131, 140, 142, 150, 152, 173,  
177, 188, 197, 205, 225, 240,  
264, 295, 297-298, 320, 329,  
336, 341, 344, 357, 362, 371,  
374-379

al-Dhahabī 18, 67, 125, 134, 358

Daws 31, 73, 285

Dawsī 72, 286

Abū Dāwūd 17, 63, 83-84, 90,  
117, 127-128, 130, 132, 134,  
142-143, 146, 149-154, 161-  
162, 167, 169, 171-174, 186,  
189, 191-192, 196, 203, 214-  
215, 217, 225, 228-229, 233,  
235, 238-240, 242-244, 246,  
254-256, 261, 264-265, 267-  
270, 283, 292-294, 300, 302,  
305-306, 319-320, 331-334,  
338, 345-346, 350, 353, 357-  
358, 384

al-Daylamī 74-75, 91, 124-125,  
135, 151, 206, 224, 232, 305,  
330

Day of Judgment 15, 61, 129, 269,  
279

Day of Resurrection 6-8, 11, 62-  
63, 80, 213, 247, 335, 338, 343-  
344, 354, 367, 373, 376, 378

Day of Rising 232, 253

death, punishment of 28

Abū Dharr 66, 194, 211, 317

Dhū al-Khuwaysira 274-275

- Dharwān 310  
 disbelievers 5, 7-9, 24, 30, 38,  
     40-41, 47, 55, 147  
 dispensation 28, 89, 261, 290  
 Divine 15, 98  
 Ibn Abī al-Dunyā 205-208  
  
 Egypt 8, 317-318  
  
 al-Fākihī 349  
 Fir'awn *see* Pharoah  
 forgiveness 9-10, 25, 29-31, 33,  
     74, 77, 107, 129-130, 136, 246,  
     256, 262-263, 267, 280, 282,  
     284  
 Friday 21, 69, 126, 168, 205, 252,  
     254, 294, 371, 375, 381-382  
 funeral 80, 82, 135, 190, 226,  
     236, 238, 244, 247, 264, 284,  
     302-303, 362  
  
 Gospel 125 *see also* Injīl  
 Greatest Intercession 8, 13 *see*  
     *also al-Shafā'a al-'Uẓmā*  
  
 Umm Ḥabība 41  
 Ibn 'Abd al-Hādī 75  
 hadith 9, 13, 17, 29, 39, 54, 61,  
     63, 80, 84, 87, 109, 156, 231,  
     240, 274, 277-278, 375, 383  
 Ibn Ḥajar al-'Asqalānī 40-41, 67,  
     77, 84, 91, 291  
 Hajj 70, 77, 85-87  
 al-Ḥakam b. Ayyūb 338  
 al-Ḥākim 18, 52, 67, 74, 82, 84,  
     86, 90, 133-134, 152, 170-172,  
     175, 177, 191-192, 195, 205,  
     215, 225, 228, 233-234, 243,  
     246-248, 267-269, 273-274,  
     278, 281, 283, 297-298, 318,  
     320, 332, 335, 341, 343-344,  
     356, 359  
 Ḥamza b. Abī Usayd 362  
 Ḥanīfa, Banū 300  
 al-Ḥannād 90, 359  
 al-Ḥārith 75, 135, 347, 355  
 Ḥāritha b. Wahb 186  
 Abū Ḥārūn 285  
 Ḥasan 46, 159, 162, 168-169,  
     171, 174-175, 179-181, 383  
 al-Ḥasan al-Baṣarī 382  
 al-Ḥasan b. 'Alī 159, 162, 168  
 al-Ḥāshir 16  
 Ibn Ḥazm 301, 354  
 Ḥirā' 384  
 al-Haythamī 17, 67, 75, 118-119,  
     122, 124, 135-136, 140, 151,  
     153-155, 174-175, 177-181,  
     195, 205-207, 219-220, 234,  
     241-242, 247-248, 253, 270,  
     281, 283, 298, 301, 305, 332-  
     333, 335-336, 338, 343-344,  
     347, 349-350, 354-356, 360-  
     361, 364, 376-377, 381-382  
 Hejaz 8  
 Hellfire 33, 67, 132, 165, 185-187,  
     212, 235, 329-330  
 Helpers 77, 154 *see also* Anṣār  
 Ibn Ḥibbān 66, 77, 82-84, 90,  
     130-134, 139-140, 143-144,  
     148, 150-153, 155-156, 159,  
     162, 164-167, 169, 171, 173-  
     177, 179, 185-186, 189, 191-  
     192, 194, 197, 203, 205, 213,  
     218, 220, 223-227, 229, 232-  
     234, 236, 238-240, 242, 244,  
     251, 253, 273, 275, 280, 283,  
     294-300, 305, 307, 309, 318,

- 322, 334, 336, 339, 343, 345,  
 350-353, 372, 376, 382-384  
 Ḥimār 259  
 Ḥīra 323  
 Hishām b. Zayd 338  
 Hūd 98-100  
 ʿAbd b. Ḥumayd 91, 133, 140,  
 165, 214, 305, 363, 373, 376  
 Abū Ḥumayd 383  
 Ibn Ḥumayd 206-207, 216, 220,  
 223, 228-229, 364  
 al-Ḥumaydī 84, 163, 204, 309  
 humanity 5, 7, 18, 28, 31, 45, 52-  
 53, 65, 97  
 Hunayn 323  
 Abū Hurayra 7, 13-14, 16-17,  
 20-21, 23, 33, 39-40, 54, 62,  
 64, 68, 72, 82-83, 90-91, 117-  
 118, 125, 127, 130, 132, 134,  
 148, 159, 185, 187, 189, 194-  
 196, 201, 203, 206-207, 212,  
 218-219, 223, 225, 227, 232,  
 236, 238, 255, 260, 286, 300,  
 304, 306, 318, 329-331, 345,  
 349, 354-355, 384  
 Husayn 162, 171, 174-175, 180-  
 181  
 al-Ḥusaynī 269, 303, 339  
 Ibrāhīm 7-9, 11, 14, 22, 62, 75,  
 107, 150, 160-161, 323  
 ʿĪd 144-145  
 ʿIkrima 282  
 Immigrants 194, 196  
 ʿImrān b. Ḥusayn 185  
 Injil 28, 65 *see also* Gospel  
 intercession 15, 61-62, 77, 122,  
 193, 245, 269-270 *see also*  
 Greatest Intercession  
 ʿIrāqī, Zayn al-Dīn Abū al-Faḍl  
 al- 75  
 al-ʿIrbāḍ b. Sāriya 67  
 ʿĪsā 10-12, 15, 22-23, 76, 108  
 ʿIshāʾ 128  
 Ishāq 75, 86, 122  
 Islam 37, 41, 53, 72, 144, 147,  
 229, 235, 254, 273, 295, 301,  
 309, 313, 367  
 Ismāʿīl b. ʿAbd Allāh 375  
 Israel, Children of 9, 11, 102-103,  
 330  
 Jābir 20, 54, 63, 126, 154, 213,  
 231, 234, 269, 273, 280-281,  
 285, 292, 302, 342, 347-348,  
 351-352, 371, 373, 375, 377,  
 381  
 Jābir b. ʿUmayr 154  
 Ibn al-Jaʿd 303, 337-338, 358,  
 376, 382  
 al-Jahḍamī 135-136  
*jāhiliyya* 92  
 Abū Jahl 29, 54  
*jamāʿa see also* community  
 Abū al-Janūb al-Asadī 324  
 Ibn al-Jārūd 320  
 Ibn al-Jawzī 75, 281  
 al-Jazarī 359  
 Jew 177, 298, 302-303  
 Jewess 291-292  
 Jewish 235, 301  
 Jibrīl 6, 12, 34, 53, 62, 76, 108,  
 116, 129-130, 367  
 jinn 35-37, 39-40, 47, 49, 52-53,  
 362, 364  
 Jubayr b. Nufayr 324  
 Juhayna 31, 264, 285-286, 362  
 Ibn Kaʿb b. Mālik 296

Ka'ba 85-86, 291

Ibn Kathīr 13, 17, 21, 26, 31, 41,  
46, 48, 72, 74, 77, 117, 120,  
126, 151, 202, 206, 284, 303-  
304, 308, 358, 361-362, 379,  
382

Khālīd 264, 276-278, 299

al-Khaṭīb al-Baghdādī 84, 202,  
241, 360

Khawārij 275, 279

Kurayb 244

Ibn Khuzayma 86, 121, 161, 171,  
174, 192, 218, 240, 252, 254,  
276, 333, 344-345, 376-379,  
381

al-Kinānī 374-376

Labīd b. al-A'sam 310-311

al-Lajlāj 265

Abū Lahab 54

Abū Laylā 180

Abū Lubāba 38

Levant 8, 123

Lūṭ 101

al-Maḥāmīlī 123

Mā'iz 262-268

Ibn Mājah 13, 21, 30, 67, 82-83,  
86, 116, 121-124, 126, 130-  
131, 134-135, 140, 142-144,  
148-152, 160, 165, 167, 171,  
175, 178-179, 186, 189, 193-  
194, 196, 201-202, 206, 212,  
225-226, 233, 236-240, 242,  
245-247, 254, 269-270, 273,  
283, 289, 295, 298, 302, 310,  
312, 317-318, 330, 334, 339-  
340, 342, 357, 371, 373-376

al-Majdī b. 'Amr al-Juhanī 348

Mālik 19, 29, 52, 71, 75, 89, 119,  
132-133, 146, 160-162, 164,  
166, 178, 180, 186, 190, 203-  
204, 227, 251, 254, 262-265,  
267, 269, 294, 296, 301, 305,  
331, 354-355, 372-373, 378,  
381, 384

Mālik b. al-Huwayrith 121

Maghrib 128

magic 310-311

Manṣūr 309, 355

al-Maqdisī 26, 120, 133, 174,  
176, 178, 230, 233, 246, 253,  
259, 324, 332, 337, 346, 354-  
355, 373-376, 378-379, 382

Abū Mas'ūd 71, 131, 214

Ibn Mas'ūd 36, 308

Masrūq 308

Mecca 6, 36, 74, 105, 116, 124,  
146, 230, 290-291, 295, 301,  
305-307, 313

Medina 22-23, 37, 41, 81, 124,  
129, 135, 144-145, 160, 178,  
190, 216, 230, 246, 255, 261,  
280, 282-283, 341, 357, 374,  
380, 383

mercy 5, 15-18, 31, 34-35, 43, 45,  
48, 57, 84-85, 104-105, 109-  
110, 113, 119, 122, 124, 134,  
137, 140, 157, 159-160, 165,  
172, 183, 199, 203-204, 209,  
221, 249, 257, 271, 287, 291,  
315, 327, 369

Messenger 5-6, 10, 13, 15-23,  
25-26, 28-31, 33-38, 40-41,  
45-46, 51, 53-54, 59-60, 62-  
68, 70-72, 74, 76, 78-80, 82-  
86, 88-94, 97, 104, 106-107,  
109-110, 117-126, 128, 130-

- 136, 139, 143-154, 156, 159-162, 166-174, 176-180, 189-190, 192-197, 203, 205-207, 212, 214-220, 224-227, 231-234, 236-245, 247, 251-256, 259-267, 269-270, 274-286, 290-295, 297-298, 300-301, 303-307, 309-310, 312-313, 317-322, 329, 331-338, 340-350, 352, 354-364, 366-367, 371-373, 375, 377-378, 382-383
- Migrants 77  
 Mikā'il 53  
 Miqdād b. al-Aswad 88  
 al-Mizzī 202, 332  
 Mosque 378  
     Mosque of Medina 374  
     Mu'āwiya's Mosque 60  
 Mūsā 9, 15, 22-23, 33, 35, 49, 51, 73, 84, 87, 102-104, 107, 119, 122  
 Mu'ādh b. Anas 344  
 Mu'ādh b. Jabal 39, 243  
 Mu'āwiya 54, 60, 151  
 Ibn al-Mubārak 206  
 Mubārak b. Fuḍāla 179  
 Muhājirūn 77, 281-282  
 Muhammad ﷺ 15, 47-48, 212-213, 372  
 Mullā 'Alī al-Qārī 75  
 al-Munāwī 341, 347  
 al-Mundhirī 17, 118, 122-123, 132, 139, 147, 151, 154-155, 159, 174, 191, 195, 204, 206-207, 211, 214, 217, 219, 227, 231-232, 234, 244-245, 247, 251, 319-321, 333, 338, 344, 348-349, 351, 353-354, 356-357, 361, 364, 366  
 al-Muqaffī [the Last] 16, 119  
 Murra b. 'Amr al-Fahrī 204  
 Abū Mūsā 16, 33, 35, 84, 107, 119, 122, 128, 188, 212, 228-229, 270  
 Umm al-Musayyab 231  
 Muslim 6, 12-13, 15-17, 20-21, 23, 29-31, 34-35, 37-39, 42, 54, 60-64, 66, 68-73, 76-80, 83-85, 87-89, 91-92, 94, 105-108, 115-117, 119, 121-122, 125-126, 128-132, 139-140, 142-150, 156, 159-167, 170, 185-189, 192, 196, 201, 203, 211-215, 217, 223-227, 231-233, 235-239, 242-244, 249, 251-252, 254, 261-262, 264, 273-276, 278, 280, 282, 284-286, 289-295, 300-306, 308-310, 317-320, 322, 324, 329-331, 334, 336, 338-342, 345, 348, 350-352, 354-355, 383-384  
 Muslims 41, 70, 72, 79, 84, 92-93, 103, 105, 168, 179, 191, 193-194, 204, 206, 236, 245, 264, 269, 308, 311, 317, 321-322  
 al-Mutawakkal 25  
 Muzayna 362  
 nadhīr 24  
 Najd 292, 300  
 al-Nasā'ī 21, 74, 82-83, 92, 115, 121-122, 126-127, 129-130, 132, 134-135, 139-140, 142-143, 147, 149, 151, 153-154, 161-162, 165, 168-169, 171,

- 174, 176-177, 185-186, 188-192, 194, 197, 201, 205, 212, 215, 224-227, 229-230, 233, 235-236, 238-240, 242, 244-246, 252, 254-255, 262, 264-265, 267-268, 273, 275, 278, 280, 283-284, 290, 293-295, 297-298, 305, 309-310, 312, 320-321, 334, 336-337, 339-340, 343-345, 349, 371, 384
- al-Nawawī 63, 125, 145, 166-167, 191, 216, 243, 333, 348, 350-352, 354, 358
- Negus 322
- non-Muslim 303, 317-321, 324
- Abū Nu'aym 13, 17, 26, 31, 72, 117-118, 120, 123, 145, 176-178, 216, 219, 228, 242, 259, 276, 279, 297, 303-304, 321, 336, 341, 354-355, 363-364, 379, 383
- Nu'aym b. Hazzāl 267-268
- Nūḥ 5-6, 8-9, 14, 73, 97-98, 110
- al-Nu'mān b. Bashīr 153
- Paradise 7, 15, 33, 50, 67, 77, 132, 156, 185-187, 194-196, 203-206, 208, 217-218, 231, 233, 242-243, 247, 270, 308-309, 317-318, 320-321, 380
- Peace 28, 37-38, 95, 168
- People of the Book 32, 213, 301, 321
- Persian 54, 149
- Pharaoh 23, 102 *see also* Fir'awn
- Pharoah 102
- Prophet 3, 5-37, 39-41, 43, 45-47, 49, 51-55, 57, 59, 61-66, 68-81, 83-89, 94-95, 97-98, 102, 104-108, 113, 115-116, 119-123, 125-129, 135-137, 139-147, 151, 153-154, 156-157, 160-170, 174-175, 177-181, 183, 185-188, 190-191, 199, 201-202, 204, 206-207, 209, 211-213, 215, 217-218, 221, 223-224, 226-231, 235-241, 245-246, 249, 251-255, 257, 259-269, 271, 274-280, 282-287, 289-292, 295-297, 299-303, 307, 309-310, 312, 315, 317-318, 321-322, 327, 330, 332-333, 336-340, 342, 345, 348, 349-354, 356-364, 366-367, 369, 371-381, 383-385
- Prophet, Muhammad 43, 57, 95, 109-110, 113, 137, 157, 183, 199, 209, 221, 249, 257, 271, 287, 315, 327, 369
- Protection 28, 95, 315, 318, 320
- al-Qādisiyya 303
- al-Qādī 'Iyād 259, 281
- Abū al-Qāsim 134, 235
- al-Qāsim b. Mukhaymira 321
- Qatāda 46
- Abū Qatāda 161, 169, 322
- Qays b. Sa'd 303
- qirāṭs* 239
- al-Qudā'ī 17, 119, 213, 227, 231, 252
- Ibn Qudāma 324
- Qudayd 244
- Qur'ān 6-8, 11, 13, 16-18, 20, 22, 24-26, 29, 31-32, 36-37, 39, 41, 45-46, 48-49, 51, 53, 59, 61-62, 65, 68, 72, 75-76, 79-80, 83, 98, 107, 117, 120,

- 125, 129-130, 136, 151, 155,  
170, 186, 206, 273, 277, 279-  
280, 282-284, 304-305, 307-  
309, 367  
Qur'ānic 15, 21, 26, 29, 45, 120,  
125, 155, 186-187, 280, 282-  
283, 305, 307-309  
Quraysh 8-9, 31, 41, 105, 115,  
123, 291, 307-308, 340  
Qurra b. Iyās 335  
al-Qurṭubī 41, 125  
  
Rabāḥ b. Rabī' 298  
rabbi 192  
al-Rabī' 161, 166, 227, 298, 307  
Rabī'a 318  
Rabī'a b. Ka'b 217  
Abū Rāfi' 247  
Ibn Rāhawayh 141, 143, 148,  
163, 165, 232, 306, 330  
Raḥīm 19  
Rajab 91  
Ibn Rajab al-Ḥanbalī 17, 91, 118,  
132, 338, 348  
Ra'ūf 19  
rayḥāna 179  
'Abd al-Razzāq 21, 74, 77, 90,  
124, 126, 146, 151, 165, 185,  
187, 214, 224, 229, 239-240,  
253-254, 259, 268, 273, 275,  
280-281, 283, 294, 296, 330,  
350-352, 357  
Religion 109, 274-275  
Abū Rifā'a 252  
righteous 34, 40, 47, 86, 92, 118,  
228  
Roman 54  
  
Ibn Sa'd 26, 75, 120, 135-136,  
140, 160, 169, 374, 376  
Sa'd b. Khawla 147  
Sa'd b. 'Ubāda 291  
Sa'd b. Abī al-Waqqāṣ 60, 146-  
147, 230  
Ṣafwān b. 'Assāl 253  
Sahl b. Ḥunayf 190, 303  
Sahl b. al-Ḥanzaliyya 333  
Sahl b. Sa'd 166, 193, 203, 305,  
376  
Umm al-Sā'ib 231  
al-Sā'ib b. Yazīd 227  
Abū Sa'īd 37, 139, 223, 242, 273,  
275-377  
Sa'īd b. Jubayr 339-341  
Sa'īd b. Maṣṣūr 355  
Umm Salama 41, 361  
Ṣāliḥ 100  
Sallām b. 'Amr 218  
Salmān 17, 54, 63, 66, 117  
salutations 74, 116, 124, 135-136,  
226  
al-Ṣaydāwī 322  
sayyid 123, 168, 179  
Scriptures 24  
Seal of the Prophets 15, 124  
Shaddād b. Aws 334  
al-Shāfi'ī 190, 294, 296, 307, 310,  
313, 321, 323-324, 343-344,  
374-375  
Sharīd b. Suwayd 343  
Sharīk b. Shihāb 279  
al-Shāshī 74, 123, 135-136, 191  
Ibn Abī Shayba 17, 74, 82, 84,  
119, 123, 134-135, 152-153,  
162, 169-172, 174-175, 177,  
188, 190, 194, 212, 215, 218,  
223, 225, 231, 233-234, 240,  
246, 264, 267-269, 273, 278,

- 297-298, 303, 305, 310, 322,  
 332, 335, 337, 376-377, 383  
 Shimr b. 'Aṭiyya 362  
 Shu'ayb 100-101  
 Ibn al-Sunnī 178, 234, 246-347  
 Abū Shurayḥ 290  
 Abū Sufyān 41, 291, 306-307,  
 309  
 Suhayb 54  
 al-Shaybānī 321, 323  
 Sultan 196  
 Supplication 13, 30, 62, 76, 108,  
 121, 226, 254  
 al-Suyūṭī 17, 46, 75, 118, 125,  
 154, 208, 277, 362  
 al-Ṭabarānī 17-18, 21, 31, 63,  
 66-67, 73-74, 77, 82, 115, 118-  
 119, 121-126, 131, 133-134,  
 140, 146-148, 150-151, 153-  
 154, 162, 170, 172, 174-175,  
 177, 179-180, 181, 185, 192-  
 194, 203-207, 213-215, 219,  
 224, 227-229, 231, 233-234,  
 242-244, 246-248, 252-253,  
 262, 265, 267, 270, 274, 285-  
 286, 290, 292-294, 296-298,  
 303, 305, 309, 318, 320, 335-  
 337, 343, 345, 350, 352-354,  
 356-357, 361, 376, 382  
 al-Ṭabarī 26, 46-47, 120, 123,  
 281  
 Tabuk 383  
 al-Ṭaḥāwī 82, 162-163, 177-178,  
 211, 213, 296, 339, 346, 349  
 Taif 6, 105, 115  
*ṭakbīrāt* 135  
 Abū Ṭālib 122, 202  
 Tamīm, Banū 275  
 Tamīm al-Dārī 366  
*tarāwīḥ* 69  
 al-Ṭayālīsī 67, 134, 141, 188,  
 204-205, 218-219, 224-225,  
 229, 234, 253, 270, 278, 320,  
 344, 349  
 Ṭayba *see* Medina  
 Thābit 39, 81, 134, 246, 375  
 al-Tha'ālib, Qarn 115  
 Thamūd 101, 277  
 Thawbān 60, 192, 231  
 Throne 39  
 Thumāma b. Uthāl 9, 300-301  
 al-Tirmidhī 74, 84, 86, 90, 121-  
 123, 132-134, 140-141, 151,  
 156, 162, 164-165, 167, 170-  
 173, 185-187, 191-192, 194,  
 201, 203-205, 212, 214-215,  
 217-218, 223, 226, 231, 233,  
 236-237, 239-240, 242, 244-  
 245, 253, 269-270, 280, 283,  
 290, 295, 305-306, 309, 318,  
 334, 339-340, 345-346, 353-  
 355, 357, 371-372, 384  
 Torah 25, 28, 65, 120, 125  
 Trench, battle of the 37, 40-41  
 Ṭufayl b. 'Amr al-Dawsī 286  
 Abū 'Ubayd 324-325  
 'Ubayd b. 'Umayr 155  
 Ubayy b. Ka'b 39, 61, 129, 374-  
 375  
 Uḥīd 125  
 Umāma 161  
 Abū Umāma 118, 190, 207, 335  
 'Umar 294, 356, 381, 384  
 'Umar b. Abī Salama 165  
 'Umar b. al-Khaṭṭāb 259, 274,  
 278, 280, 282, 322-324, 384  
 Ibn 'Umar 9, 139, 202, 270, 284,  
 294-295, 338-342, 372, 375

*Umma* 30, 34-35, 59-60, 62,  
64-65, 69, 77, 79, 81, 84-87,  
89, 93-94, 104-107, 128, 191,  
269-270, 367 *see also* commu-  
nity

*al-Ummī* 28, 65

‘Urwa b. Zubayr 291

‘Usfān 244

Usāma b. Zayd 169

Ibn Abī Usāma 75

‘Uthmān 384

‘Uthmān b. ‘Affān 246, 384

‘Uthmān b. Maz‘ūn 73

‘Uthmān b. Hunayf 121

‘Abd al-Wahhāb b. Bakht 154

Abū Wāqid al-Laythī 357

warner 24, 31, 33-34

women, menstruating 28

Abū Ya‘lā 13, 17, 21, 30-31, 67,

72, 74, 77, 82, 90, 107, 116-117,

123, 126, 128, 134, 139-140,

142, 146, 148, 150, 160-161,

164, 170, 174, 178-179, 187,

203-204, 206, 217-218, 220,

223, 225-226, 229, 231, 234-

235, 240, 244, 259, 269, 274,

276, 280, 284, 289, 298, 301,

303-304, 309-310, 318, 330,

332, 337, 342, 346, 351, 354,

357, 373, 376-377, 381-382

Ya‘lā b. Murra 175, 363

Ya‘lā b. Siyāba 241, 360

Abū al-Yasar 213

Yazīd b. Thābit 81, 134, 246

Abū Yūsuf 307, 324

Zamzam 34, 85-87

Zayd 38-39, 134, 246

Zayd al-Khayl 277

Zayd b. al-Khaṭṭāb 38

al-Zayla‘ī 323, 324, 350, 352-353,  
358

Zaynab 161

al-Zubayr 89, 384

The Prophet Muhammad ﷺ is the focus of love and devotion for one fifth of humanity. Even outsiders cannot deny his political genius and great statesmanship as the founder of a new world order and the stimulus for a succession of brilliant and progressive civilisations. But a study of his life in these terms overlooks arguably his most essential qualities—his mercy and benevolence.

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